

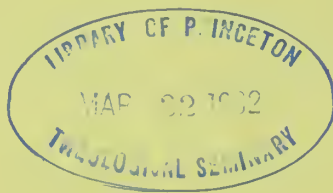
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



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No. 36.—NEW SERIES.]

DECEMBER, 1894.

[PRICE ONE PENNY.]

THE CRY OF "HALT!" AND WHAT IT MEANS TO THE WORKERS.

THE August issue of the CHRONICLE, containing as it did the decision of the Directors to call a halt in the Forward Movement, has produced something akin to dismay in many a mission station. In pursuance of that movement sixty-seven additional missionaries have gone out to the fields of labour. There is new life at every chief centre of the Society's operations, and the working strength has been materially increased. But, on the other hand, many of the new missionaries are still unprovided with permanent residences or with the necessary means for carrying on their work.

To show by one or two forcible examples the effect of this halt, we cannot do better than give a few extracts from letters recently to hand. Writing in consternation and utter perplexity from Hiau Kan, a new and promising station on the Yang-tse-Kiang, Mid-China, about forty miles above Hankow, Mr. W. G. Terrell, who, with his wife and Dr. Walton, there bravely "holds the fort," pathetically says:—

"Dr. Walton is without a hospital. For nine months we rented a native house near at hand, but so unhealthy and wretchedly inconvenient was it that in June the doctor finally gave it up, feeling that by using it he was

doing more harm than good. Since then, however, requests for help have been so urgent that he has yielded so far as to make use of a little old house in the compound to take in a few patients, chiefly opium smokers who have come to be cured; but it is unsatisfactory in every way, and must be merely temporary. Only last week a man came in from seven miles away in a chair, with his bedding, &c., to be operated on, and had to be sent away untouched, probably to die, for want of a hospital. Next day we had to refuse a would-be opium patient, and so on. *Is the doctor's work to be thus crippled and permanently injured for want of the money to put up the hospital?*

"Then, once more, Mrs. Terrell's work among the women is terribly hindered for want of a room in which she can receive them. The street chapel is far too public and noisy, and we have not so much as *half* a room in the house which can be used for such a purpose. *Is this work also to be stopped?*

"We are living at present under conditions that are positively detrimental to health and well-being. We have in all five rooms. Of these Dr. Walton had two, and we had two, and we shared the one sitting-room until, owing to our little boy sleeping so badly in the one small room which he shared with his parents, we were compelled to ask the doctor to give up his bedroom. He now has *one* room, about 14 feet by 8 feet, for bedroom and study; two bedrooms, one a very small one, are occupied by my wife and myself, the child and nurse. I have a small study in which to receive all my visitors, conduct classes, and so on; and there is one public sitting-room where my wife has to receive her guests, &c., &c. Three of these rooms open one out of another."

Mr. Henry Hewett also, who, with the Rev. W. D. Osborne, was appointed to work in the new Vakkam district, expresses the disappointment felt at the inability of the Directors to proceed with the buildings necessary for making it a permanent head-station. Though the Directors are unable, in the present state of the Society's funds, to incur the expenditure necessary for the provision of mission buildings in the new station, they propose that Mr. Osborne shall for the present reside at Trevandrum, and work the Vakkam district from thence, and that Mr. Hewett shall reside at Quilon and do the same. Mr. Hewett says:—

"We were fully expecting that building operations would be commenced at Vakkam next year. In view of this, I was arranging to live in a native house near the mission premises there until the new houses would be ready for occupation; but, alas! our hopes in this direction have, for the present at least, been cut completely away. This to us is a source of much grief, and the people are crying out, saying: 'Two missionaries were sent out for Vakkam, but where are they?' And we are obliged to tell them at present there is a complete pause made regarding the Vakkam scheme. This cry is all the more touching and powerful because it comes chiefly from unconverted Hindus, who are very friendly disposed toward us, who gave us a very cordial reception on our arrival, and who would have become, we believe, true followers of Jesus Christ before very long.

"On every hand the needs are very great, and the cry for help is constantly ringing in our ears; but we are scarcely able to touch the fringe of the need which all this crying represents. It is hard to see the mere sheds which these people call churches at the point of collapse; the people themselves so poor that they cannot rebuild them, and we so crippled for want of funds that we can do but little to help them; and, worse still, to hear the Macedonian cry: 'Come over and help us,' and to be compelled to say: 'We cannot do it.' Men in Christian England can raise millions of money for schemes like the Manchester Ship Canal, where there is the possibility of their own interests being advanced or their own wealth increased. How is it they are so short-sighted that they cannot see that money invested in the interests of the Kingdom of Jesus Christ, which is to fill the whole earth and to have no end, will produce results more real, more satisfactory, and more enduring than the greatest and most prosperous commercial scheme can ever warrant them to expect? Especially if they be the professed followers of Him who spent His days in doing good."

These cases are typical of what the cry of "Halt!" has meant to the brave men and women we sent forth with earnest valedictions, and to whom we pledged our sympathy and support. They are down in the pit, but *are we holding the ropes?*

An immediate rally on the part of the churches is necessary, or the work will be imperilled. The past hundred years has been rich in blessing. The Gospel has proved itself to be suited to all nations. God has honoured our efforts, and made them a blessing. Gratitude, a prayerful spirit, loyal obedience to the Risen Saviour, and confidence in His unfailing resources should alike prompt us to do our utmost. *Just now money is the great need.*

A REMARKABLE GIFT.

MISS ARDILL, of Rarotonga, has forwarded a very interesting communication from the boys in her Boarding-school. For some weeks they devoted the Wednesday afternoon to picking, drying, and cleaning coffee, which they sold for 45 dols.; 30 dols. they gave as a subscription to the Society, keeping the balance for the purpose of buying for themselves a box of tinned meats to eat with their native food. However, when Miss Ardill read to them from the CHRONICLE the statement that the new mission steamer had still a debt of nearly £6,000 upon it, the boys at once said: "Send our 14 dols. (one had been spent) to help pay for the *John Williams*." As an acknowledgment we have sent a share certificate to each of these young Rarotongan shareholders. "I can scarcely believe," adds Miss Ardill, "they are the wild, ignorant set of boys who came to me nine months ago. The following letter is their own work entirely, excepting that I improved the English here and there. They composed it between themselves, and one of the elder boys wrote it:—

"Rarotonga, August 10, 1894.

"To the Secretary of the L. M. Society.

"DEAR SIR,—We write this letter to you, to tell you that we have obtained a little money, which we are going to give to the L. M. Society, to help them to do their great work. We want to help them because they have done so much for us. We all went and picked coffee on our holiday afternoons, and dried and sold it, and so we got the money which we now give. We each give two dollars, with our love.

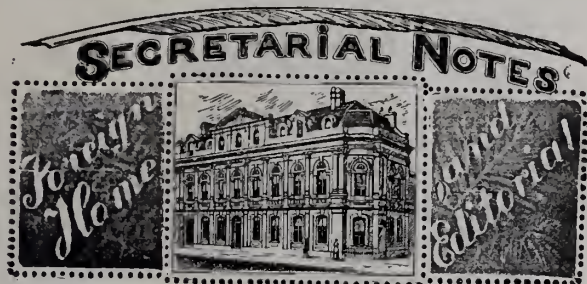
"We also want to tell you that we can speak, read, and write a little English; and that we are trying to be good boys. We thank the L. M. Society for sending us a teacher to teach us to do what is right.

"From your loving children,

"THE BOYS OF THE MISSION SCHOOL."

Davida	...	...	2 dols.	Pita	...	...	2 dols.
Tuoro	...	...	2 "	Willie	...	...	2 "
Aratai	...	...	2 "	Atoni	...	...	2 "
Ariki	...	...	2 "	Paiau	...	...	2 "
Mataio	...	...	2 "	Parekore	...	...	2 "
Elia	...	...	2 "	Charlie	...	...	2 "
Misi Gilo	...	...	2 "	Maretu	...	...	2 "
George	...	...	2 "				

30 dols.



FROM THE HOME SECRETARY.

OUR meetings continue large and enthusiastic. The grand Liverpool meeting, for which 14,000 tickets might have been distributed, has been followed by the splendid Young People's Meeting, and by the crowded gatherings of the Mansion House and the Cannon Street Hotel. If we can only continue as we have begun we might leave as our record of the Centenary Celebration that all the meetings were doubled, and the Fund was doubled too.

NOVEMBER 4TH, 1794, was quickly followed by January 15th, 1795, and the scene was changed from Baker's Coffee House to the Castle and Falcon Hotel. January 15th, 1895, will soon be here, and we must at least outdo the old Castle and Falcon meeting as far as we have outdone the original gathering at Baker's Coffee House. Particulars of the meetings will be announced as soon as they are completed. At present I can only say that it is proposed to have a meeting in the Castle and Falcon Hotel, another in Falcon Square Chapel for ministers, and a public meeting in the City Temple in the evening.

IN February and March we are hoping to have a tour of many of our leading home advocates through the chief towns of the kingdom, and arrangements are already being made. I should like to give early notice that we are expecting a splendid week in May, commencing on May 4th with the children's demonstration in Exeter Hall. We are also contemplating a children's day at the Crystal Palace soon after, and a week of meetings to commemorate the Founders' Week in September.

IN the meantime the Centenary Fund is advancing, standing now at £37,648, including over £1,000 just promised at Brighton. When all towns, villages, and persons do their share, what will the total be?

IT may be asked: "What about the ordinary income?" I am thankful to say it is improving, but not fast enough at present to meet our regular expenses. I accordingly add some hints as to ways by which the increase may be accelerated:—"Once a month we have a collection at our week-evening services for the Society. We realise little, but we shall probably get £2 in the year. If other churches could do this it would permanently increase the income by several thousands." Another church is having a Sunday-evening collection once a month. And another reports that forty of its adherents have promised a penny a week. If they continue this through the year, they will increase the contributions of their church four-fold. A correspondent calls my attention to the reduced amount that persons having

salaries up to £500 have to pay for income tax under the new Budget. He expresses the hope, which I fervently share, that much of this saving may come into our coffers. The following are some of the illustrations:—Incomes of £150, £200, £250, and £400 are subject to reductions in income-tax amounting to 17s. 6d., £1, 15s. 10d., and £3 13s. 4d. respectively.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

WE specially commend to the friends of the young everywhere the new magazine, entitled *News from Afar*, and urge that the claims of this magazine should be brought before the young people in our homes, schools, and various societies.

A PRACTICAL and useful suggestion sent by a lady secretary of a branch of the Watchers' Band, in view of the issue of *News from Afar*, is equally apposite with regard to the CHRONICLE. She points out that all readers need, for constant reference and reading side by side with the monthly periodical, a copy of the handy little *Manual and Atlas* published by the Watchers' Band. That Manual, supplied to members at 4d. per copy, can be obtained by non-members for 6d.; and, as this lady pointedly says, in it we have clear maps of the country where our missionaries are working, together with the names of cities, towns, and districts, clearly marked, where their work is being carried on. There are also short paragraphs containing statistics as to populations, numbers of Christian churches, schools, hospitals, &c. She concludes by saying:—"I refrain from dwelling in detail on all the valuable information contained in this Manual, but feel it to be of such value and help that I will urge every reader of *News from Afar* (for which substitute CHRONICLE) to at once purchase a copy from Mr. Liddiard, 13, Blomfield Street, London, E.C."

MESSRS. GEORGE PHILIP & SON, of 32, Fleet Street, London, E.C., have just issued a new map of Madagascar, clear, accurate, artistically coloured, and in every respect good. In the corner are two smaller maps—the one showing the approaches to Antananarivo and the other the communications between Madagascar and the East Coast of Africa. This is the best map of Madagascar for ordinary purposes that I know of, and I commend it to the readers of this magazine. The published price is 2s. 6d. in sheet, and 3s. 6d. mounted on cloth and folded in a case.

MAGAZINE Order Forms, with a circular to be filled in by the local secretary, an illustrated leaflet descriptive of our three periodicals, also envelopes for enclosing the returned order form when filled up, have been prepared as usual, and will be supplied gratis on application.

THE third and revised edition of my little book, "From Island to Island in the South Seas; or, The Work of a Missionary Ship," has lately been issued. The last chapter has been modified and mainly re-written in order to give the history of the steamer *John Williams*, and so bring the information thoroughly up to date. With its many illustrations, its lithographic route map, and condensed information, this manual is found to serve a very useful purpose and is in constant demand. The price is 1s.

Two pamphlets and one new leaflet have been added to our list of publications during the past month. The former belong to the Penny History Series. The first contains the story of the Central African Mission at Urambo and Lake Tanganyika, which has been written by the Rev. E. W. Bickley, of Devonport. Mr. Bickley in his twenty-four-page booklet condenses the story of the last eighteen years, and enables the reader to gain a very fair conception of the history of the Mission. The second pamphlet, entitled "Our Medical Workers and Their Work," has been written by Dr. J. C. Thomson, formerly of Hong Kong, and now assisting the Home Secretary in the additional work connected with the celebration of the Centenary. The leaflet, under the title "What Young Men can do for Foreign Missions," written by our Foreign Secretary, contains the result of his special knowledge and interest in this subject. We wish that Christian young men everywhere could be persuaded to read it.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 23rd, 1894.—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 59.

No business of general interest was transacted.

Board Meeting, November 13th, 1894.—Mr. A. J. SHEPHEARD in the Chair. Number of Directors present, 70.

The Directors welcomed the Rev. W. E. Cousins, who has returned from Madagascar, at the invitation of the Board, to take part in the Centenary celebrations, and the Rev. W. McFarlane, who has returned from Mongolia through ill-health.

Dr. J. H. Bennett was appointed to succeed the late Dr. F. C. Roberts, of Tientsin.

The resignation of Dr. T. J. Burton, of Hong Kong, on account of ill-health, was accepted. The marriage of Mr. H. R. Wells to Miss Mary Mines, of Canton, was sanctioned. The return to England in 1895 of Miss Meachen, of Almora, and the Rev. J. R. and Mrs. Bacon, of Gooty, was approved; also the return of the Rev. S. J. Long, of Coimbatore, as soon as practicable.

The Centenary Fund was announced to have reached £36,519 16s. 5d.

L.M.S. CENTENARY, 1895.

A HUNDRED years have rolled away
 Since, strong in faith and love,
 Our fathers humbly knelt to pray
 For wisdom from above.
 Their prayer with work went hand in hand;
 Their faith, transcending sight,
 Beheld Him throned in every land,
 The Way, the Truth, the Light.

They set no limits to the love
 Which came to seek and save;
 The all-embracing sky above
 A fitting emblem gave.
 They held the Lord's true flock contained
 More sheep than their small fold;
 The wealth of God's free grace remained,
 The half as yet untold.

They owned allegiance to their Lord,
 His banner they unfurled,
 Their marching orders were His word,
 His field the whole wide world.

They bound themselves by no dead creed,
 Still less their fellow-men;
 They held the Comforter would lead,
 And men were brethren.

A hundred years have rolled away,
 And we their children stand
 To watch the broadening of the day
 That dawns on every land.
 The heirs of all their faith and love,
 We stand where once they stood,
 And on us smiles from Heaven above
 The Fount of every good.

Shall we prove faithless to the cause
 They held more dear than life?
 Shall we, mistrusting, halt and pause,
 Or falter in the strife?
 Shall we, whose fathers taught our hands
 To plough, turn back or yield?
 And leave untilled their hard-won lands,
 Unharvested their field?

Our fathers' God, we cry to Thee:
 Preserve us from such shame!
 And give us grace that we may be
 More worthy of our name.
 Help us to reap where they have sown,
 To sow where they have tilled;
 Till Christ the whole round world shall own,
 And Heaven with joy be filled.

Bellary, South Indi

BERNARD LUCAS.

ALL-DAY WOMEN'S MISSIONARY PRAYER MEETING.

ON Monday, November 5th, the annual Women's Missionary Prayer Meeting was held in the Board Room of the London Missionary Society, from 10 a.m. till 5 p.m. It had been the aim of those who made the arrangements to invite representatives of other societies besides our own to take part in the meeting, and the response given was hearty and helpful. The following ladies presided during the half-hours from 10 a.m. to noon:—Miss Hill, North Finchley; Mrs. Watson, Madras; Mrs. Bryson, Tientsin; Mrs. Allan-Head, of Doric Lodge, Dr. Grattan Guinness' Mission. From 12 to 1, the hour of the usual weekly prayer meeting, Dr. Horton presided, and the meeting was open to all. From 1 till 5 ladies again took the lead. Miss Sapsworth, Upper Clapton; Miss Budden, Almorah; Mrs. Clapham, Crouch End; Mrs. Williamson, Baptist Missionary Society, and Mrs. Hurry; Miss Benham, Amoy; Mrs. Liddiard, on behalf of the Watchers' Band; Mrs. Maxwell, representing the Presbyterian Missions; Mrs. Whyte, President of the London Missionary Society Ladies' Committee.

We were disappointed in our expectation of a lady to represent the Church Missionary Society. Miss Golloch had promised to come, but a break-down in health prevented her fulfilling her engagement.

The numbers who gathered together were very encouraging, and the spirit of prayer was felt to be richly poured out. Very stimulating were the words of our missionary sisters, making our hearts full of thankfulness; but also unfolding the ever-increasing need of a far larger response to the cry of the heathen world.

We are specially indebted to those who came to us from other societies, and their expressions of sympathy and interest made us feel how close is the bond which unites us in the Master's service.

Let us "continue steadfastly in prayer, watching therein with thanksgiving."

November, 1894.

R. V.

UVEA AND THE UVEANS.

BY REV. JAMES HADFIELD, OF LIFU, LOYALTY ISLANDS.

NEXT to England I love the island of Uvea. It was my first home after I left the parental roof, and it was there I spent the first happy years of my life as a missionary. Though I still visit the people twice a year, and have other means of keeping in touch with them, I never knew until a few weeks ago that the place was all going to the dogs. My informant was an old native of the conservative type, who

afterwards learned, that the chief had left us, and that the nearest priest spent every evening trying to induce his subjects to do the same. Tobacco, cloth, bread, and promises were being distributed regardless of expense. If they would join him in a body, he would immediately provide them with a large trading vessel of their own, and a well-stocked store. "Why do you love your missionary more than me?" said this zealous priest. "I give you medicines, I visit your sick, I teach your children, I live with you, and would do anything for you; whereas your own missionary



MISSION HOUSE, UVEA.

had come to Lifu to visit his friends. Fortunately for my peace of mind I have long been familiar with the exaggerated flights of oratory indulged in by some natives when pleading a special cause, and I soon saw that he was drifting into the well-worn rut of envy and jealousy at the authority of the native pastors. Still, he succeeded in affecting me with some alarm.

According to his version, one of our small chiefs had been literally driven over to the Roman Catholics by the tyranny of his native pastor, and there was ground for apprehension that the whole village would follow him. It was true, as I

comes only to collect your subscriptions, which he pretends are for sending the Gospel to the heathen, but which, in reality, he keeps in his own pocket. Only a few months ago," said he, "I was on board a vessel with your missionary when he was coming to visit you, and I asked him why he came here; but he only hung his head with shame, and after a time he confessed to me that he came to get the money only. I then asked him how about the souls of the people, but he could not reply. Now, we of the true Church know why we come here—namely, to save your souls; we ask no money, and need none; keep it, and enjoy it yourselves," &c.

Thus he harangued my people as they sat on their village green in the gloaming. The only reward he obtained, however, was a volley of chaff from young and old. Some were highly disgusted at discovering the low estimate he had formed of their intelligence. Surely he was judging their gullibility by that of his own deluded followers!

The chief whom he had succeeded in winning over, chiefly by means of the wine cup, was a man of weak character and dissolute habits. He had long chafed at the restraints and discipline inseparably connected with our faith; he was, moreover, addicted to strong drink, and finally broke away from us, ostensibly on account of a punishment imposed on his children for bad conduct at the night school. We are accustomed to have Catholics come over to us now and again, but to have the tables turned is a little disconcerting.

Of course, the Catholics are jubilant and greatly encouraged. The incident has also furnished our few aristocratic conservatives with an argument against the reforming zeal of our pastors. I had almost decided to absent myself this year, for the first time, from these annual May gatherings, then almost due. In my last epistle to the Uveans, I had told them of my anxiety to hurry on the translation of the Bible into their language, at which work I have for some time been spending eight or ten hours a day. Another obstacle was the impending half-yearly examination with our students, and the week following were the annual meetings of the Loyalty Islands Pastors' Union. So that, as I told them, unless I could find a vessel just suiting the exigencies of my time, I should not attend their meetings. Fortunately, a vessel came in as if to order, and, on the Friday before the "May," I embarked for Uvea at daybreak, expecting, with the help of the prevailing trade wind, to arrive the same day at sundown. All went well until we sighted Uvea at mid-day, when suddenly the wind veered round to the west, dead ahead, and blowing with almost hurricane force. We took in sail and beat ahead in the teeth of the gale until next day at noon, when we cast anchor in sight of the Mission-house. Even then we were not "out of the wood," for the captain refused to land, owing to the heavy sea and heavier surf on the beach. Sick and aching, I again went below, judging the stench of bilge water and copra and the hard boards of the locker on which I lay preferable to the drenching seas which washed over our weather bows. After a sleepless night of watching the tardy hands of the clock go round, the Sabbath dawned, still with no abatement of wind or sea.

As the time for service drew nearer, I could no longer resist my desire to venture ashore. The captain said he would not be responsible for the boat, but would supply me with a native crew; he and his mate declined to accompany me, as they said they had been capsized three times at this place and under similar conditions; on the last occasion the mate narrowly escaped with his life. The captain very kindly rolled up my watch in oilskin, assuring me that I should probably have to swim a part of the distance. Ashore

the natives were keenly watching our movements, and as we neared they rushed in a body among the breakers and dragged our boat safely to land. I felt deeply grateful to be ashore, and after a hurried bath and change of clothes I was able to ascend the pulpit just in time for the usual morning service, which, despite my shakiness from fasting and seasickness, I greatly enjoyed. After the glad greetings of my people and exchange of inquiries, I went home to break my fast before starting for afternoon service at another village. Here, however, by a ludicrous mistake, I did not greatly improve my bodily condition. The caretaker's wife brought me a teapot, into which I put two teaspoonfuls of what I supposed to be tea. On pouring out a cup of this beverage, I thought it looked unusually strong; it had, moreover, a curious pungent taste, which I supposed might be due to the brackish water or the brown sugar I had used. When I had drunk about half a cup, I thought it high time to investigate, especially when I reflected that a popish plot might be in operation. On re-examining the packet from which I had extracted the supposed tea, I found to my amusement that it contained cut tobacco. May this prove a warning to those misguided people who carry about with them this noxious weed!

The next day, Monday, I spent with the pastors overhauling the new laws and regulations made by their elective assembly and discussing matters of church discipline. Tuesday I devoted to talking with old friends who came in great numbers to see me, bringing presents of yams, taro, &c. Then came the great day of the year—the May anniversary. It was prophesied, especially by the European traders, that this year our "May" would prove a great failure. The pastors had arranged to dispense with the usual singing, playing, and feasting. I had told them by letter of the weeks of self-denial observed by the friends of the Society at home, and they considered the above a practical way of demonstrating their sympathy with the movement. However, the prophets of evil were all wrong. Our meetings were an entire success, attended by the whole of our adherents then on the island, to the number of 500 or 600. The contributions to the Society were in excess of any previous year, amounting to £111 2s., with an additional thanksgiving Centenary offering of £18 2s. 6d. In my sermons on the previous Sunday I did not utter a syllable about the "May," nor did I urge them by a single word to increased giving. The fact is, it is quite painful to me, knowing as I do their keen appreciation of money, to accept their over-generous gifts. One poor, hard-working fellow, with a big family of children, gave 30 francs to the Centenary Fund; and several dear, faithful old men handed in their £1 to the "May" Fund. The French authorities view their liberality with envious eyes; they do not like to see the bulk of the people's money going out of the country to support an English society.

I have often felt it to be my duty to speak to the people

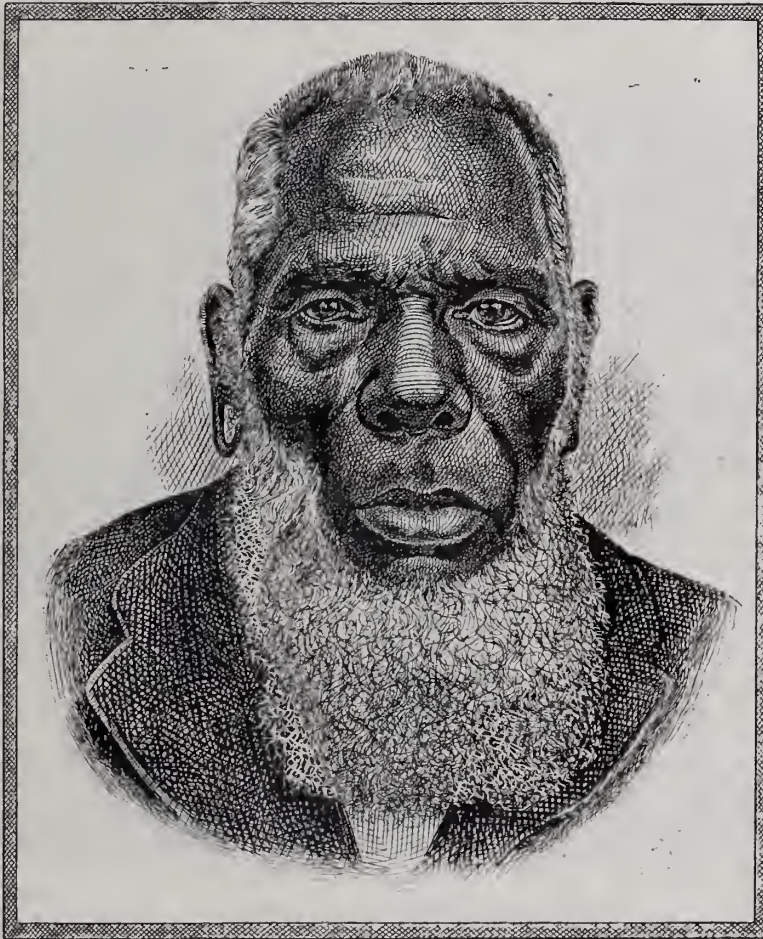
about the system of Popery in the abstract; but in my May address this year, after the deliberate falsehoods of the priest, I felt it to be due to myself and people to bestow a little personal attention to him. I endeavoured to show how this man had revealed the weakness of the religion he was sent to represent by his palpable lies. Like the ass who put on the lion's skin, he had betrayed his asinine descent by a futile attempt to roar which ended in a dismal bray. I was able to say that during the whole of my fifteen years of missionary life I had never offered a single bribe to a Catholic to induce him to join us. When a man offers good, wholesome food gratuitously, I said, he does not pay people to accept it; but if, on the other hand, he tries to impose wood upon their discriminating stomachs, pretending that it is bread, then indeed he may find it necessary to offer sticks of tobacco, cloth, and even large trading vessels and well-stocked stores to induce them to swallow it.

I have never known the Jesuit priests show greater zeal and activity than at the present moment. While we have been reducing our staff of missionaries they have been increasing the number of their priests. If you could but hear and see how ardently our staunch but sadly neglected Protestants long and pray that they may again have a resident

missionary of their own, to be with them, to stimulate their faith, and help to guard them and their little ones against the machinations of the Papists, I am certain many large-hearted volunteers would be speedily forthcoming. Since Mr. Jones was unjustly expelled from Maré, six years ago, our Society in this group has been represented by one missionary only. Nominally Maré is under the charge of the Paris Missionary Society; but for the past year I have been

the only European representative of Protestantism in the group. I often think that if the need for help is as great in other parts of the mission-field as it is here, the hundred extra missionaries to be sent out by our churches will still be inadequate. Here we have a population of 13,000, out of which 10,000 are Protestants, and only 3,000 Roman Catholics, and yet these latter have nine or ten ordained priests, not to mention European *frères* and sisters. We are constantly being subject to persecution and official opposition,

while the latter are petted and supported by the Government. Of course this is manifestly unfair; but what I wish to point out is the comparative lack of enthusiasm and support afforded to Protestant missions. Hitherto we have held our own with interest, but the future is not bright when we fairly consider it. Our schools are closed by Government orders, and our children are being educated by Papists. Our people are simple and unsuspecting, and we cannot but expect that some will fall a prey to the cunning designs of the priests, who use every art and device for which their order is notorious. During the past year they have started a Loyalty Island newspaper, in which they remind us frequently, among other things, of the number of *missionaries* flocking into their fold, *missionaries*



ABRAFAMA, THE FIRST UVEAN CONVERT.

being a free translation of "ritualistic clergymen." They try abuse, argument, cajolery, lies, and the most subtle flattery, and when these fail, they can always fall back upon persecution and terrorism, in which they have the support of the Government. Several months ago the brother of the head chief of the district in which I live renounced his faith and came over to us, thereby threatening the very fabric and foundation of Popery in the island. The priest, in great

alarm, ordered the chief to seize his brother at once, and keep him in prison until a steamer could convey him to Noumea. The poor man, filled with terror, fled into the bush, thinking they meant to kill him, despite my assurances to the contrary; and for weeks he was hunted about the island like a wild beast by a French policeman and a mob of armed Papists. These men had been instructed by the priest, in the hearing of some of my people, to "fire on the fugitive like a pig, if he tried to elude them." They did not succeed in capturing him, and one day he surprised me by walking into my study, saying he was going to give himself up, as he got no rest night or day. He was soon exiled to the Isle of Pines, and there he remains until now. As the bishop (brother of the priest who sent him into exile) often interviews him, we may expect him back when he is willing to submit again to the priests.

I have long been fully persuaded that Protestantism has nothing to fear from Jesuitical intrigues and the false doctrines of Popery, if only a fair field is opened to it. "Truth is great and must prevail;" but truth, to prevail promptly and effectually, should be backed by at least as much zeal and enthusiasm as is expended by its enemies in the propagation of error.

THE LATE REV. G. O. NEWPORT.

ON the 21st of September a cablegram came from India announcing the death of the Rev. George Oliver Newport. Details of that sad event have since come by mail.

Mr. Newport went to India in the autumn of 1862, and, with the exception of two furloughs home, laboured there continuously for thirty-two years. He was engaged in all forms of mission work—pastoral, educational, and literary—and distinguished himself in every department.

On his arrival in India he was stationed at Pareychaley, South Travancore. There he acquired a knowledge of the Tamil language such as few foreigners possess. His memory was prodigious. It was a saying among his brethren that he knew the whole of Dr. Winslow's "Comprehensive Tamil and English Dictionary," though it contains 30,000 words more than any similar work. At Pareychaley he threw his whole energy into the work of establishing and superintending native churches, and of stimulating and guiding native preachers.

In 1877 he was transferred to the High School at Salem, where he did splendid work for three years. Afterwards he laboured for a short period in Madras, and then proceeded to England on his second furlough. When he returned he was appointed to take charge of the Theological Seminary at Bangalore. His scholarship, his sympathy with young men, his kindness and strong common sense, qualified him pre-eminently for that position. His loss to the Seminary is, at present, irreparable. He also superintended the Tamil work

of the Society in Bangalore, and acted as general treasurer to all the South Indian stations.

He was a valuable member of the Tamil Revision Committees of both the Bible and the Tract Societies. He wrote Tamil tracts, composed and translated hymns, and revised and edited several Christian books in Tamil. He also edited a monthly English paper for educated Hindus, called *Progress*.

His health began to fail in June, but he continued to work till August. The doctor who attended him, not anticipating any danger, ordered him to go on a short sea voyage to Bombay. He left Madras on the 3rd of September, accompanied by a student, and arrived at Colombo on the 10th in such a state of health that the doctor there advised him to go to the General Hospital. On Saturday, 15th, the doctor told him that he was in a serious condition, and telegraphed for Mrs. Newport, who arrived on Tuesday, three hours after he had passed away! He died, as he had lived, strong in faith, and feeling perfectly safe in the hands of God. When he realised that the end was near, he asked the student to read the 91st Psalm, and then he prayed most earnestly, committing himself, his family, his students, and all his work to God's care. Afterwards he was more or less unconscious till the final summons came.

And so passed away one of India's best friends, and one of the Society's best missionaries. "We have lost," writes a brother missionary, "an invaluable colleague, and the Society a noble and devoted missionary. He was a tower of strength to the Committee, and we shall all sorely miss his wise counsel and brotherly help." Yes, we shall miss our beloved colleague, but his work will continue; he is dead, but speaketh, and will speak to the Hindus for generations to come; and when the history of the planting of Christianity in India comes to be written, the name of George Oliver Newport will not fail to have an honoured place.

October 18th, 1894.

MAURICE PHILLIPS.

To the foregoing sketch by an old colleague, the following letter from a Travancore native pastor, addressed to the sorrowing widow, may well be added:—

"Nagercoil, September 21st, 1894.

"HONOURED AND DEAR MADAM,—On my own behalf, and on behalf of the Nagercoil Home Church, I beg to convey to you our sincere feelings of sorrow and sympathy at the great loss you have, in the Providence of God, sustained by the unexpected death of your dear husband, and our beloved and much respected missionary father. Oh, what shall we say about the love, zeal, benevolence, and talents of our departed friend, benefactor, and well-wisher! How much are we indebted to him for his plain, heart-searching, and edifying sermons! What a lot of Christian knowledge and moral and intellectual teaching was he the means of spreading by his tongue and pen!

What a beautiful example of Christian life was he to all who knew him, and especially to those who came in contact with him! What a wonderful influence did he exert upon his students, his flock, and his friends and neighbours! How many laboured to mould their character as much as possible according to his pattern, seeing it was so holy, exemplary, harmless, but full of good thoughts, desires, and actions, and that under all circumstances what a shining light he was for so many years in the South Travancore and South Indian Missions; what rare qualities did he possess as a teacher, preacher, public speaker,

comfort and for the good of His Church, notwithstanding his delicate health during the latter years of his life. Although he is simply relieved of his bodily pains and cares and troubles of this life, and gone home to be with his Father in heaven, which is a great gain to him, yet the loss to us is great and almost irreparable. From the bottom of our hearts we wish and pray that the Lord who is the Sovereign Ruler and Disposer of all things, and who knows the heart of the widow and fatherless, would in the abundance of His mercy wipe away all tears from your face, and supply you with all needful blessings for maintaining yourself and



THE REV. G. O. NEWPORT AND STUDENTS IN THE BANGALORE THEOLOGICAL SEMINARY.

organiser, executive, accountant, &c., and how all Christian graces were combined in him, and what an excellent person he was in his social relations; what deep piety, activity, impartiality, firm principle of action, devotion and benevolence characterised all his deeds! The great success of his missionary career is largely due, we have no doubt, to you, who, as his worthy partner in life, contributed greatly to make his domestic and public life as easy, smooth, and bright as possible; and it is a matter of sincere gratitude to God that He spared the life of His dear servant all these years (though his death has been premature) for your

your dear children in a way that is becoming you as the honoured partner of such a faithful and illustrious servant of the Lord.

"Again expressing our sincere sympathy with you and your dear ones, and commending you to the protection and blessing of our common Master, whom you and your dear departed partner so faithfully served, and with due respect and Christian love, we remain, faithfully yours in the Lord,

"J. JOSHUA, Pastor, and the Deacons and other
Members of the Nagercoil Home Church."

DEPARTURE OF THE S.S. "JOHN WILLIAMS" FROM SYDNEY.

ON Friday afternoon, October 5th, there was a large gathering on Dalgety's Wharf to witness the departure of the steamer *John Williams* on her first cruise to the South Sea Islands, and marked interest was manifested in the event. In the morning a special service was held on board, at which the Rev. G. Campbell, Congregational minister, of Burwood, presided. The Rev. J. Hill, M.A., of the Bourke Street Congregational Church, read appropriate portions of Scripture, and the Rev. Joseph King, organising Australasian agent for the Society, delivered a brief address, expressing the earnest hope that the vessel would answer all their expectations. Captain Hore briefly responded, and thanked all for their good wishes. Addresses were also delivered by the Rev. G. Campbell and Mr. Josiah Mullens. The Rev. R. Bavin was present during a portion of the proceedings to represent the Wesleyan Foreign Missionary Society, and there were several lay members of other churches present. The vessel left Dalgety's Wharf at 2.45 p.m., and among those present at that time were the Rev. J. King; Rev. G. W. Sharp, of the Memorial Church, Hobart; and the Rev. J. Fulton, of Trinity Presbyterian Church, Goulburn. As the vessel moved off those on the wharf gave three ringing cheers "for the missionary ship *John Williams*," and those on board responded heartily. In passing down the harbour several vessels dipped their ensigns to the "Messenger of Peace," the *John Williams* acknowledging the courtesy. She was in perfect order throughout, and presented a very imposing appearance as she steamed out of the harbour. A launch with a number of ladies and gentlemen on board accompanied the mission vessel to Sydney Heads.

The steamer had spent sixty-six days in Australia, and met with splendid receptions at the different ports visited. Lectures by the Rev. J. King on "Our Ships; or, Ninety-nine Years in the Pacific," created a great deal of interest, and brought in considerable monetary assistance towards the Ship Fund. A large amount of information respecting the Society's operations was circulated during the stay of the vessel. In the different ports thoughtful attention was shown to the crew and officers, who were invited by Christian Endeavour Societies to social gatherings, and were made to feel that interest was taken in them because they were serving on a missionary ship. The visit of the vessel also called forth many generous acts, which we hope to be able to enumerate and acknowledge in a subsequent number of the CHRONICLE. Captain Hore, and officers and crew; Mr. T. Pratt, our financial agent in Sydney; and the Rev. J. King had to put forth strenuous efforts to get the ship away from Sydney on the date fixed upon, the whole of the work of docking, coaling, taking in cargo, and cleaning the ship ready for sea having been accomplished in nine working days.

FROM THE SECRETARY OF THE WATCHERS' BAND.

CONSIDERATION of the fitting celebration of the Society's Centenary is bringing home to many the importance of fully utilising all the power existing in our churches. While there is such pressing need for the help of all, how much power is still latent that should be called into exercise! Many are zealously

and unceasingly striving to do all that in them lies for the advancement of this great work of the world's evangelisation, and especially for that part of it which our beloved Society has been called to undertake, and among the foremost of those the members of the Watchers' Band should ever be found. But while much helpful service is thus being rendered, how much more might be accomplished if every individual "Watcher" would but faithfully take his or her part!

At the present crisis in our Society's history the financial help of all our "Watchers" is urgently required. While the larger gifts of the well-to-do will be gratefully received, the mite of the poorest is also called for, and will be no less thankfully accepted. Many are giving generously and gladly; but if every "Watcher" contributed at the rate of only 1d. per week, a considerable increase in the Society's income would be assured. How much further help might also be gained, and many additional contributions from friends secured, if a missionary-box were to be found in every home! Provision would thus be made for a continual reminder of the need, and the presence of a powerful though silent pleader for help. Boxes will be gladly sent to any who desire them, application for which should be made through the branch secretaries.

In almost every church, "Watchers" may also find scope for helpful service in endeavouring to enlarge the circle of interest, and to awaken the sympathy and help of those who have not hitherto realised their responsibility and privilege in this matter. By earnest and judicious advocacy many more might be enlisted as "Watchers," and brought into this great fellowship of prayer; and if these are led to offer regular, definite, faith-filled petitions on behalf of the work and the workers, we may confidently expect that their offerings of money and of personal service according to their ability will assuredly follow.

THEN there is much missionary work yet to be done in the formation of new branches. Churches that are not yet represented should be looked after, and opportunities sought to advocate our movement, that every one such may be brought into line. Our aim must ever be borne in mind—a branch in every church, and every member a "Watcher."

WITH the view of giving full particulars of our organisation and of helping to the formation of new branches, a specimen packet of Watchers' Band publications has been prepared, which will be forwarded free on receipt of application stating the name of the church, as well as the town or district, for which it is required.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.		Secretary.
Branch.		
Bow (Harley Street) ... ..	...	Mrs. Squires.
Walthamstow (Marsh Street) ...	...	Miss L. Alexander.
COUNTRY.		
Abingdon ... ..	...	Miss Ellen Dean (<i>pro tem.</i>).
Barnstaple (Cross Street) ... ..	...	Miss M. L. Ruty.
Eccles ... ..	...	Miss Williamson.
Exmouth (Glenorchy) ... ..	...	Mrs. Toone.
Farnworth (Francis Street) ... ..	...	Mrs. James Scrimgeour.
Godalming ... ..	...	Mrs. Goodfellow.
Hanley (Tabernacle) ... ..	...	Miss E. M. Harrison.
Ilkley ... ..	...	Miss Eleanor Horsfall.
Leicester (Clarendon Park) ... ..	...	Mrs. Alex. Baines (<i>pro tem.</i>).
Sale ... ..	...	Miss Nellie McCartney.
Sherness-on-Sea (Alma Road) ... ..	...	Mrs. J. Riordan (<i>pro tem.</i>).
Stamford ... ..	...	Miss M. A. Spademan.
Stowmarket ... ..	...	Miss Constance Prentice.
Warrington (Wycliffe) ... ..	...	Mr. Fred. Morrall.

SCOTLAND.

Nairn (Congregational Church) ... Miss Mary Shaw.

A MISSIONARY'S LETTER TO A SUNDAY-SCHOOL CLASS.

London Mission,
Hankow, China,

July 17th, 1894.

DEAR GIRLS,—Many thanks indeed to you for your kind collection of £3 5s. 7d. to my hospital, being 4s. more than your last year's contribution. Christ says: "It is more blessed to give than to receive." May you get this fulfilled in your own souls. And now let me tell you something of the work which your money has gone to support. I have sent an annual report to Miss Kelly, and she may perhaps read you some extracts from it.

Let me tell you of two boys who were in the hospital, and of one who was not in the hospital. The first boy was deaf, or nearly so. You had to shout pretty loud to make him hear—at least, we thought so, and always spoke to him in a loud voice. He had had a "running ear" some time before; but it was not for this that he came to the hospital. It was for lung trouble. He had had pleurisy, and was now so bad that he had to have part of one of his ribs removed under chloroform. He was in the hospital for more than a month, and our good evangelist, Mr. T'ang, was constantly speaking to the patients in the wards about Jesus. Neither he nor others thought this deaf lad could have heard much; but we were quite wrong. He had heard to better purpose than some who had two good ears. He had been using his eyes, too, reading the Gospel, and he had opened his heart and had taken in much of the truth. When he left for home he looked up with a bright face and said he did not mean to worship idols, but God. About New Year's time his mother wished him to burn incense to the idol; but he refused. She was much grieved; but he remained firm. As she could not move him herself, she called in some of their relations; but the lad preached the Gospel to them also. So much for the deaf boy.

Now for a much smaller boy, a lame one, age eleven years. This little fellow had his leg scalded some months before he came to us, and it had healed up in such a way as to leave the knee at right angles. We had to do an operation to straighten out the leg and bring the foot down. This was done successfully, and the little patient was able to leave the hospital in a little over a month's time. Wang Daddy, the cook, took him home. On the way, which was by boat, he spoke to the boatman about an idol in a little temple on the riverside being a dead thing; and when he got home, and his mother came out to the door to welcome him with the exclamation, "The idols protect you, my son," he replied: "The idols are dead things; they cannot protect me." "Ah, boy," she said, "your speech has changed since you went to that hospital." Dear girls, I want you to pray that the speech and life of many of our patients may be changed by coming to our hospital; for you have a share.

You must pray for us as well as give, and I'm sure some of you do pray; and God hears prayer. Pray for our dear evangelist, who has formerly been beaten for Jesus' sake by his relations in Hunan.

But I must pass on to tell you of the third boy, and this is the best story of all. This boy did not live at Hankow, but I heard the story told at one of our Chinese meetings by a missionary from near Shanghai, who has now come to work here. This boy and a little friend of his had been taught in a missionary school. They had learned to sing hymns there; and one day as they were going along singing they attracted the notice of a cobbler who liked their singing so much, and who got so impressed with the truth, that on Sabbath he would clear away his boots and lasts, and a congregation would gather in his shop to hear these two boys sing. A good work was begun in that village. A teacher was sent, and people were saved; and it began in the way I have told you of. Keep on singing, and God will bless your singing to the older people.

Well, this boy of whom I am going to tell you loved Jesus and served Him. He was one day in a boat on a rapid and dangerous river. There was an idol carved in stone on the banks of the river, and the four boatmen were talking about this and saying what a boon this idol was to shipwrecked sailors, as if they only looked at it they would be saved from drowning. The little lad told them that Jesus alone could save, and that the idol was no use. They argued with him, but to no purpose. At last they said they would make him worship the idol also. He would not bow down nor worship; so they took hold of his queue and knocked his head on the boards until his forehead bled. The noble little fellow said: "You may bend my body, but my soul stands up straight." Was not that grand! Praise the Lord for strength given to do that. Then these wicked men said: "If you don't worship we'll drown you." "I will not worship," he said; "every time you say idol I will say Jesus." They held him over the water—he still was firm—they threw him in. He sank in the stream and they ran off, cowards that they were. Some friends of the boy saw him thrown in, and when he came up again to the surface they dragged him ashore unconscious. They laid him down and fanned him, and after a while he opened his eyes, and fearing he was still with those bad men, he said: "You say idol, I say Jesus."

Dear girls, this is the end of my story, and does it not teach us how Jesus can keep from falling those that trust in Him? Good-bye. God bless you abundantly, and your parents and friends.

"Dare to be a Daniel,
Dare to stand alone."

Your missionary friend,

THOMAS GILLISON.



THE LATE MRS. E. RUNGANADHAN.

WITH deep regret we have to record the great loss our Bangalore Mission has sustained in the rather sudden death of Mrs. Runganadhan, the late beloved wife of Rev. C. Runganadhan, of that Mission. Esther Paul was the daughter of the Rev. D. Paul, who, several years ago, was a well-known assistant missionary of the London Mission. She was born at Pulicat early in the autumn of 1859. She was sent to the London Mission Boarding School at Madras, and there received her education under Mrs. Corbold and Mrs. Slater, respectively. She was married in Madras by the Rev. T. E. Slater on the 25th of April, 1877, to the Rev. C. Runganadhan, who was then the pastor of the London Mission Church at Pursuvalkam. No sooner was she married than she was employed as a Zenana teacher there under Miss Brown. In 1881 Mrs. Runganadhan was transferred to Vellore, and there she held the responsible position of head mistress of the Hindu Caste Girls' School, under Mr. C. Patterson, M.A., B.L., now Principal of the Church of Scotland Mission College at Madras. The next year saw her in Arkonum, also as the head mistress of the Hindu Girls' School, under the late Rev. Mr. Legate, M.A. From there Mr. Runganadhan was removed to Bangalore in 1884, and she had ever since been engaged as a Zenana lady-worker under the kind supervision of Mrs. Slater. During all these years of hard work she was permitted by the gracious mercy of the Almighty to labour with strength, zeal

and activity. She took a deep interest in her laudable work, and her pupils loved her and regarded her as one of their own. The domestic trials of Mrs. Runganadhan were great and severe. The one fact that one of her daughters is lame involves a tale of deep sorrow, and indicates the bitter cup which her Heavenly Father put into her hand. During her lifetime she showed marks of true piety. She was extremely

kind and affectionate in the family circle, and had a kind word and a sweet smile for everyone. She was loved and respected by all those who knew her. Mrs. Runganadhan was in the midst of her work when the summons of death reached her. Symptoms of a dangerous disease appeared, but at first no danger was apprehended. As it gradually grew to be serious, she was taken to the Bowring Civil Hospital. When in the hospital the disease showed no abatement, and so she was taken to the Lying-in Hospital on Sunday evening. The night which followed was one of acute suffering and pain, which she bore with Christian resignation. During her illness her replies to all who conversed with her were such as showed the truth and warmth of her Christian feelings. Her death was, in-

deed, the sinking asleep of one who longed for rest. On Monday, July 31st, after confinement, a change was perceived in her breathing; it seemed as if the spirit in holy expectation were waiting each moment for its summons to the presence of the Saviour. When the shades of death were gathering around her, she requested her husband to offer a short prayer. After which she said: "Blessed be His



THE LATE MRS. E. RUNGANADHAN.

holy name. I am going to my beloved Jesus, for He calls me unto Him. Praise be unto the Lord." Now—thanks to a merciful God—her pains had left her; not a momentary spasm disturbed her placid face; the agony of death was past, and her wearied spirit was turning to its rest in the bosom of the Saviour. At one p.m. her shortened breath gradually grew softer and fainter until it died upon the air, and she was gone. As a Christian she was enlightened, devout, and active, without affectation and without gloom. It was in the very midst of life that she chose that "better part" which could not be taken from her. And if on earth, surrounded by so much that blunts the spiritual sense and blinds the spiritual eye, she felt its value increasingly as years passed on, what must be her estimate of its worth now that, in the world of light, she realises all its blessedness!

"There is a veil no mortal hand can draw,
Which hides what eye of mortal never saw:
Through that each moment by the dying riven,
Could but a glance be to the living given,
How into nothing, less than nothing, all
Life's vanities, life's verities, would fall;
And that alone of priceless worth be deemed
Which is most lightly by the world esteemed!"

AT A MELA IN BENARES.

ONE of the commonest words in Hindustani is "Mela," and a common sight in the streets of Benares is that of crowds of people from all parts of India swarming down to "holy mother Ganges," for the religious bathing with which every pious Hindu begins a "mela," or religious festival day. To-day has been one of these Hindu red-letter days, and thousands of human beings have performed the necessary ablutions by which, as their religion teaches, a soul black with sin may become holy again.

Along the banks of the river lives the strictest sect of Hindus: Brahmins whose lives are spent in performing the ceremonies enjoined by the Shastras, and whose chief work is to teach and help others to do the same. For three miles along the north bank on which Benares is situated the Brahmin with his thread and rosary stalks in supreme authority. The water of his feet is holy to his inferiors, and gladly do they drink it when it is offered to them. Such are the "lords spiritual" of the great Hindu race; and to-day has been one of those days in which the Brahmin grows fat on the ignorant superstition of his countrymen.

It being a religious festival day the ordinary avenues of work were closed, so Miss Johannes, Miss Elloy, and I determined to find our work amongst the crowds who were streaming from all directions to bathe in the river. With a number of Gospels, some hymn-sheets, and three cartoon Scripture pictures, we sallied forth, taking with us four of our faithful Bible-women. It was a new experience to most

of us, and it was with some amount of tremor we mingled with the crowd upon the banks of the river. Our object was to gather the women around us as they were going to bathe, and to tell them of the loving Father who was ready to welcome back His wandering children, and of the Saviour who died for men. We explained this to a bystander, and he invited us to go further down the bathing-place, where we should get plenty of women to listen; but an old Brahmin priest, seeing us advance, called out: "Don't bring your lies here," and, as it was holy ground, we were obliged to retreat a little.

A little higher up we took our stand, and began to sing those Christian hymns, set to native tunes, which never fail to attract and delight a Hindu audience; and this morning this was especially the case, since we were able to distribute free a large number of copies of the hymn-sheets from which we sang. A big crowd of men and women gathered round and listened attentively as we strove to open up the Word to them. The attractiveness of the pictures and the strangeness of a little company of Christian women in such a place were reasons enough for so great a crowd, though I cannot but believe that the message we had to give, and the earnestness with which it was given, kept the people round us, and made them feel that we had come there from a serious motive and not for the sake of making money or of giving amusement. Many remarks were made on all hands, and some were far from complimentary. Some said: "Is not this a new thing, that women should preach and sell books in the streets?" to which we replied: "And is not that a good thing?" Others said: "What bold women you are! Are you not ashamed to stand and preach in the street?" whilst others again said: "You speak words we can all understand, and they are true words." And so through evil and good report we preached Christ, and were thankful to hear many people asking for Gospels, eighteen of which we sold, and others we gave away. In this place two men came up, one a Hindu and the other a Mussulman, requesting us to go and teach their wives, and upon receiving their addresses we promised to do so.

After preaching in these places someone told us that further up the river, at the burning place of the dead, was a favourite bathing-place for women, and we should see plenty of them there if we went. So, wending our way through the narrowest and most crowded alleys of the city, hustled on one hand by streams of people, and jostled on the other by Brahmini bulls, we arrived at the famous Manikarnika Ghat, or the sacred Well of the Earring. The great river, swollen by the recent rains, lay like a sea before us, with its swift current, tossed up by the wind into waves like sea billows, rushing on, and on all hands were Hindu temples at the doors of which the presiding priests were sitting.

We took our stand a little above the muddy creek in which the bathers were, and began to sing. One fat good-natured-looking old Brahmin, innocent of any clothing save

a tiny loin cloth (and, of course, his thread and rosary), stopped us in our singing and I feared a storm, because every inch of the place where we stood was specially holy ground. But, instead of this, he mildly said, "Come up higher; we can't hear you down there," and thus invited we stepped up on to a raised platform in front of a beautiful temple, which, in this time of flood, is saved from being inundated only by its superior height. Imagination fails to put upon paper the scene as it appeared to us. Turning our backs upon the temple, and the priest presiding there, we had to our left the burning place of the dead, where at that very time were twelve funeral pyres on which were bodies in different stages of combustion, and to the right was the muddy creek where many poor creatures were trying to wash their souls white. In front was a great mass of irregular buildings and temples, all of which were crowded to overflowing to witness the sight of a little band of Christian women preaching Christ and His salvation upon the platform of a Hindu temple. I think I may safely venture to say that this was the first time a Christian, either man or woman, had ever stood in that holiest of holy places to speak about the Saviour of men to a congregation chiefly composed of those men who consider themselves the saviours of their race. And yet they listened with attention and respect, and very quiet indeed was the crowd as we sang and spoke of Him who gave His life a ransom for many. A narrow pathway close to the elevated place where we were led to the burning place of the dead, and in the few minutes we stood there four more bodies were carried by, thus giving us further opportunity of speaking of the end that must come to all and of how we may be prepared for it. Seeing these bodies taken by suggested the idea of singing a weird hymn specially composed for Hindus, in which the strain runs:—"You have no one but the Lord when you come to die. One day you will die and be taken on four men's shoulders to the burning place, where your bones will crackle like wood and your hair will burn like dried grass. Your parents will say, 'This was our son,' and your sisters will say, 'This was our brother,' but alone you will have to go, and none will come near you. Then who will be near you and who will save you? Only Jesus can come to you then, and He only can give salvation," &c. During the singing of this hymn two bodies were taken by, and perhaps helped to force home the truth to the people's hearts.

In this place, even more than at the other, remarks were made about our being there. One old Brahmin said: "What! a great crowd of you people will stand here to listen to *women* preach?" And another wrathfully said: "What thing is this, that Christian women should preach their religion on the doorsteps of the temple with Shiv Ji (the god) at their backs?" And another cried out: "How is it that you allow another religion to be preached in this place?" But, notwithstanding all this, the crowd was on our side, and gave us a good hearing. On departing, we distributed a large

number of leaflets, some of which were asked for by the priests themselves, and some Gospels were sold. As we were going away, one man came up and said: "I could not hear you; show me the picture too." So, going to a convenient place, we said we would do so. As we went along, a priest called out to us: "Joining your hands, do obeisance to the god." We took our stand next to his temple, where again we unfolded the Word of Life to an eager and interested crowd. One woman bought two Gospels, saying: "My son will read them to me;" and seeing our servant singing hymns with us, another said: "Sæ! these Christians teach their servants also."

When we turned our faces homeward, our hearts were full of deep gratitude to God that He had given us such splendid opportunities for speaking of Him, though our thankfulness was tinged with sadness to think how imperfectly we had taken advantage of a chance which may never occur again; for I doubt not that the Brahmins will be on the watch to prevent any Christian standing up to preach there on a future occasion. How much would we have given to have had "the tongues of angels" then! But it does seem sometimes as if the Lord chooses the weak things to confound the wise, and the "foolishness of preaching," even by us, may, with God's blessing, bring liberty to some dark souls in this dark city.

August, 1894.

REBECCA J. PARKER.

TRAINING FOR LADY MISSIONARIES.

AN Institute will be opened on November 1st at 31, George Square, Edinburgh, under the superintendence of Miss Small, late of Poona, for the missionary training of young ladies. Though connected with the Free Church, and intended primarily to prepare Free Church ladies for missionary service abroad, it will be open, so far as the accommodation allows, to such as desire to be trained for Home Mission work, and also to candidates for Foreign Mission work in connection with other churches which have no similar woman's institute of their own.

The systematic study of the Bible, and of such subjects as the Christian Evidences and Doctrines, Church History, &c., will be provided for. The students will be admitted to Dr. J. H. Wilson's lectures on Evangelistic Theology in the New College, and, under the guidance of experienced missionaries, will have opportunities of studying the great mission-fields of the world, their inhabitants, their religions, and the progress of Christianity among them. Lessons in singing, book-keeping, &c., ambulance lectures, and industrial training can be arranged for as required; also instruction in several of the Indian vernaculars. Experience will also be had in practical mission work.

It is not intended to supply professional training for physicians, nurses, or teachers, nor to supplement the education of those who have not enjoyed the ordinary advantages, but to provide for educated persons a distinctly missionary training.

Further particulars may be learnt from the Rev. William Stevenson, M.A., Free Church Offices, Edinburgh.

COMMENCING THE SOCIETY'S CENTENARY IN LONDON.

AT THE MANSION HOUSE.

THE eagerness of friends of the Society in London to be present at the memorable meeting at the Mansion House, on Saturday afternoon, November 3rd, in celebration of the quieter meeting of eight ministers at Baker's Coffee House one hundred years ago, was in itself sufficient testimony to the appropriateness in holding, at the residence of the Chief Magistrate, by his courteous permission, the first Centenary meeting of a society so intimately associated in name, origin, and administration with the greatest city in the world. And this appropriateness was still further corroborated by the direct and, we think, well-grounded appeal of the Foreign Secretary to the City of London to help worthily to celebrate the Centenary.

"I especially appeal in this meeting, in this historic hall, in this great City of London, the cradle of the Society, where it was born, where its headquarters have been so long, where it has a large number of influential and earnest friends—the great city, which, more than any other city in the world, has profited by the development and expansion, not only of England's power, but of England's Christian effort and influence in all those distant parts of the earth—an expansion and a development more large than men are yet prepared to realise, due to the humble labours of the bands of missionaries who have gone forth from this land. The appeal is to this great city, with its interests so deeply entwined in and connected with the progress of all that is best and truest in life, and, above all, which depends upon God's blessing for its continuance—I appeal to the inhabitants of this great city to help worthily to celebrate the Centenary of the Society, which was born in its midst, and has dwelt in it all these years."

Nearly an hour before the meeting commenced, every seat in the Egyptian Hall had been taken, and many elected to stand throughout the proceedings rather than miss the opportunity of taking part in the proceedings. As soon as it was found that the Hall was full, an intimation to this effect was posted on the gate, and also an announcement of an overflow meeting at Cannon Street Hotel. The proceedings at the Mansion House meeting were noted in all the London daily newspapers on the following Monday, and a very full report appeared in the *Independent* in due course. The *Daily Chronicle* opened its columns to three very generous notices of the "great day of noble retrospect," and offered its cordial congratulations to the Society. To quote an opinion expressed by the *British Weekly*, "everyone who was present must have felt that the Centenary celebration could not have been more happily begun. A warm and hearty spirit characterised it from first to last."

Sir George Williams presided, and, after an opening prayer had been offered by the Rev. H. Storer Toms, he rose amidst loud applause to address the meeting. He felt that it must be a time of great gladness to the Directors of

the Society. The review of one hundred years of work must fill the heart to overflowing when they perceived the enormous amount of good that had been achieved, the vast multitudes who had been made glad, the glorious army of the redeemed now in glory who, humanly speaking, would not have been there but for this most noble Society. Sir George expressed the hope that the Centenary Fund would realise twice the amount contemplated—viz., £200,000, and that there might be an increase of at least £50,000 in annual subscriptions. In conclusion, he contrasted, in the following terms, the present position of the Society with the time of its foundation:—"Now you have 256 missionaries. Then you had no ordained native pastors; now you have 1,734, making 1,999 ordained ministers supported by this Society. Then you had no native preachers; now you have 6,446, making altogether 7,445 men and women preaching the Gospel of the grace of God in connection with this most excellent Institution. Then there were no church members; now you have 96,118. Many of those church members, those natives in the various countries, have suffered death for Christ's sake; many have attained the crown of martyrdom, and some of you will see and know them in the bright and sunny future. Then you had no native adherents; now you have 417,916. I think that is a splendid result, for which we have to give thanks to-day. Then you had no Sunday-schools; now you have 604; and 36,159 children in those Sunday-schools. Then there were no local contributions; not a penny was given by the natives; now you have upwards of £20,000 contributed annually, and in addition about £7,700 given for educational purposes; making altogether nearly £28,000. That has been the result in so short a time as one hundred years. God put the thought into the hearts of those eight good men who met down there in Change Alley. Now to-day we see the blessed, glorious reality; and we are met to commemorate that reality, and to rejoice before God with exceeding gladness. Let us give Him thanks that He has so honoured and blessed this noble Society."

Rev. R. Wardlaw Thompson said he had received a very large number of messages from friends who were prevented from being present, and amongst them letters from Rev. J. Guinness Rogers, Rev. Dr. Fairbairn, Rev. Dr. Reynolds, Archdeacon Sinclair, of London, Mr. Hope Morley, Mr. Howard Morley, and Rev. Dr. White, of the Religious Tract Society. They had on the platform representatives of other missionary societies of various denominations of Christians, including one of the latest and perhaps the most remarkable of their organisations for Christian service—namely, two of the most active members of the foreign corps of the Salvation Army. It was his duty to commence the proceedings by saying something as to the origin and present position of the Society. They were met to celebrate a very quiet meeting one hundred years ago, on Tuesday, November 4th, at Baker's Coffee House, Cornhill, when eight ministers of

different denominations met for social purposes, and for conversation about the work in which they were engaged. They were assembled with a special thought in their minds and a special topic for consideration. A letter had been addressed to the Christian public by one who signed himself an Evangelical Dissenter, Rev. Dr. Bogue, the well-known Congregational minister of Gosport, appealing to them on behalf of Christian missions. Two of the eight assembled to consider that letter were clergymen of the Church of England, two were Presbyterians, and four Congregationalists.

As the result of their earnest deliberations further meetings were held, and an address was prepared on the subject of missions. Arrangements were made to hold a meeting on January 15th, 1795, at the "Castle and Falcon," Aldersgate Street, with the serious design of forwarding the object which the printed address recommended. The action of that little group of ministers at that very quiet and ordinary social meeting resulted in the formation of the London Missionary Society. The catholic basis on which the Society was founded was conspicuously apparent in the men who took a leading part in its formation and direction. The first secretary was the Rev. John Love, Presbyterian minister of the church in St. Mary Axe; with him was associated, as lay secretary, Mr. William Shrubsole, a Congregationalist. When Mr. Shrubsole, after two years, found that other duties no longer permitted him to give the time requisite, his place was taken by an Episcopal clergyman.

The Society had consistently maintained the same broad constitution throughout the whole of its history. It had rejoiced greatly in the formation of the great missionary societies connected with the Church of England, the Wesleyan Methodists, and the Presbyterians, which, following soon after its formation, were a witness to the growth of the living spirit in the churches. But while the formation of those societies had necessarily withdrawn from the L.M.S. a large part of the general support which it received in its inception and early years,

and had thrown the burden of its support chiefly on the Congregational churches, the Directors had always loyally maintained the catholicity of the original basis. Among its agents to-day were members of the Church of England, of the three Presbyterian Churches of Scotland, and of the Baptist body. The Society was founded at an auspicious hour. The great revival of religion following the labours of Whitfield and Wesley had awakened many to a new sense of responsibility in the service of Christ. The exploratory voyages of Capt. Cook and other great navigators,

and the success of the arms of the East India Company in Hindustan, had brought parts of the great heathen world into very prominent notice by the Christian public, and had stirred a deep concern among many to send the Gospel amongst these perishing multitudes. They commenced at the right time for a great forward movement in Christian work, but at the same time under difficulties the extent of which one could now hardly realise. They looked out upon a world with its languages and people all unknown to them. Means of communication were very few, very irregular and difficult, and a very large proportion of the members of the churches were still separate from the Evangelical revival, and hostile to the whole idea expressed in the formation of societies for carrying the Gospel to the heathen. The leaders of the new enterprise were, however, men of high courage and steadfast heart. Having heard what they believed to be the call of Christ, they determined to obey it, and the enthusiasm with



SIR GEORGE WILLIAMS.

which their determination was welcomed enabled them to carry out their benevolent project without delay. Special circumstances suggested the South Seas as the first scene of missionary operations, but the first party of missionaries had not finally left this country before the Directors began to discuss proposals for work in other directions, and within twenty-five years missions were established at Sierra Leone, in South Africa, North America, India, Ceylon, West Indies, Malta, Java, Samarang, Amboyna, Mauritius, Malacca, Siberia, and Madagascar. The energy and enterprise of the

first Directors, exhibited under conditions often of exceptional difficulty, could not but demand the admiration of all who became acquainted with it. The Society, he was thankful to believe, had not yet lost the enthusiasm of its youth nor the enterprise of its founders. Not only had the older missions been consolidated and extended, but new spheres of work had from time to time been taken up. Industrial missions had been attempted and were being carried on in Central Africa and elsewhere. The importance of education was recognised by the establishment of schools, in which there were fully 130,000 scholars. The need for books was met by the preparation of many versions of the Scriptures and literature of various kinds. The first medical missionary went out in 1839; there were now sixteen fully-qualified medical men and one fully-qualified lady doctor on the staff. There had been a steady growth in the staff of ladies consecrated to the great service among the women of heathen lands, and there were now sixty-eight lady missionaries carrying on this work in various parts of the mission-field. They had institutions in all parts of the field for the education of a native ministry, and about 250 men were now training, who would in due time become evangelists and pastors among their own people. The numbers given by the Chairman of native workers, ordained pastors, and lay workers did not represent the whole number of those engaged in the work under the Society. There were at the present time not fewer than 12,000 native labourers, male and female, engaged in Christian service in various parts of the mission-field. It had been a wonderful history of God's blessing on the faithful labours of humble men and women. No doubt they had met with serious anxieties, disappointments, and failures; but the record of the century was one of amazing progress. They had had their glorious roll of martyrs, European and native. They had also a wondrous collection of trophies of God's grace gathered from every field. The South Sea missions, the missions in New Guinea, Madagascar, and Travancore were conspicuous as illustrations of the blessings of God upon the labours of His servants, and to-day they had evidences in many great districts of the mission-field, showing that the earlier hostility had passed, that the old suspicion and prejudice were dying away, and that the people by thousands were turning the ear to listen to the message of the Gospel and appealing to the Christian Church for instruction in the ways of God. They were now looking out upon the new century. How different was their position from that of the eight devoted and faithful men whose meeting they were celebrating! Instead of having before them an unknown world, hard to get at and entirely unacquainted with the Gospel, they were firmly established in many of the important fields of heathendom. They had a church membership of 100,000; they had an apparatus for the work of a most valuable and varied kind in the great army of native workers, in the native schools, and in the provision of a vernacular litera-

ture. They had evidences on all hands of a rich and limitless field of labour if they would but have faith equal to that of their fathers to enter in where God led the way. The appeal was now to the Church of Christ, at the commencement of the new century, to recognise God's blessing on the labours of His servants, and to take up the larger burden which to-day was laid on broader shoulders better able to bear it. Mr. Thompson concluded with his appeal to the City of London already quoted.

Rev. Prebendary Webb-Peploe, as representing the Church of England, said he counted it a high personal honour to be present on that occasion without abating one jot or tittle of his own peculiar Churchmanship. He was proud to be with the London Missionary Society that day and to express his cordial sympathy with its work, because it was founded upon a basis peculiarly broad, and was catholic in the truest sense of the word, and, so far as he had been able to discover, the Society had conscientiously and faithfully adhered to its foundation principles. As a member of the Committee of the Church Missionary Society, he had never heard on any single occasion of difficulties arising between the societies. In a powerful speech Mr. Webb-Peploe pleaded for missionary labour, asking men and women to give to the utmost of their power to spread the Gospel through the length and breadth of the world. With all his heart he wished that God would bless the L.M.S. very abundantly in the days to come.

Rev. Oswald Dykes, D.D., speaking on behalf of the Presbyterian Church of England, said he was also glad to understand that all down the history of the L.M.S. until the present day it had received some share of the liberality of Presbyterian Christians, and he knew that it received in even larger measure the services of Presbyterian agents. Whilst looking back upon a century of work which started amongst savages, they were now face to face with Romanism, with Buddhism, with Islam, with Confucianism, and it was with those four mighty antagonists, who would tax the full strength of the Christian Church and the full resources of the Christian Gospel, that the coming century must exercise itself. The work they had to do amongst savage tribes was easy and hopeful compared with the work which now awaited them. He thanked God for the innumerable tokens that there was to be a consecration of the youth of these lands to the mission enterprise of which their fathers never dreamed—that the Christian power of the country was to pour itself upon those great lands and their idolatries and superstitions in the name of the Lord Jesus, with the old heroism, but with new methods, more varied instrumentalities, larger aims, wider counsels even than their fathers.

Rev. Robert Dawson, B.A., offered prayer.

Rev. Richard Glover, D.D., rejoiced to be at this meeting in which the City of London honoured the L.M.S., and in his judgment honoured itself. In the course of an eloquent speech, in which he dealt with the slender beginning of the missionary enterprise and the great changes that had been wrought through its agency, Dr. Glover paid the following tribute to the Society:—"Now, Sir, what about this Society? Simply this, that in the work that has been accomplished,

this Society has been foremost, chosen the most difficult fields, exhibiting the grandest heroism, the noblest patience, and to-day every tenth man converted to Christ throughout the heathen world is a trophy of this Society—one through whom this Society may work, mark you—one whom it may use, an open door to some thousand hearts, if we will avail ourselves of it."

Rev. E. P. Rice, of Chik Ballapur, said that, if asked to state the net results of Christian missions during the past century, he should not mention the half million of Protestant Christians gathered into Christian churches, but would rather sum up what had been done by saying that, as the result of Christian missions, a Pantheistic nation had become a Theistic nation. Even in the outermost circle the Gospel had reaped wonderful fruit. Many minds outside the Christian Church in India to-day had broken with the past, and were looking out for new ideals, but they had not yet chosen Christ. Surely the call lay with the Christian people of England to supply the people of India with the new faith which they needed, and surely, too, the present time was the most fateful time. Their future depended entirely upon how they were guided to-day.

Rev. R. Wardlaw Thompson said that the amount received in London towards the Centenary Fund was £11,367. The total amount already promised was £34,000, £1,000 of which had been received that morning from a friend in Suffolk. Their Chairman, Sir George Williams, whose generosity in connection with all good work was so well known, had promised two hundred guineas as his contribution.

The collection was then taken.

Mr. Albert Spicer, M.P., proposed a vote of thanks to the Right Hon. the Lord Mayor of London for kindly placing the Egyptian Hall at their disposal that afternoon. He had also added his name to the Centenary Fund with a gift of ten guineas. They also had to thank their noble friend, Sir George Williams, for occupying the position of Chairman so ably, and for the generous help he had given.

Mr. J. Carvell Williams, M.P., seconded the motion, which was carried by acclamation.

The proceedings were closed with the Benediction, pronounced by the Rev. J. Kennedy, D.D.

OVERFLOW MEETING AT CANNON STREET HOTEL.

THE overflow meeting was of a very enthusiastic character, being presided over by Mr. A. J. Shepherd, Chairman of the Board of Directors, who briefly introduced the subject of the afternoon, and sounded the notes of thankfulness to God and of honour to the founders of the Society.

After a stirring speech by the Rev. Dr. Glover, the Rev. A. N. Johnson, M.A., described in detail the various events, which aroused in the hearts of some devoted men a burning passion for the salvation of the world, and led them to stir up the Christian public to a more serious consideration of their duty in advancing the Redeemer's Kingdom. Mr. Johnson glanced briefly at the fields which had been entered upon by the Society, and the various agencies employed, and, in conclusion, called upon the supporters of the Society to carry on the Forward Movement, which, for the time being, had received a check.

Speeches by the Rev. Prebendary Webb-Peploe, the Rev. E. P. Rice, B.A., and the Rev. Dr. Oswald Dykes, added greatly to the interest and heartiness of the proceedings, which were brought to a close shortly before five o'clock.

In addition to Sir George Williams' generous gift, promises were received at the meetings of donations to the extent of £637, increased annual subscriptions £102, and the collections realised £92.



CHRIST FOR THE WORLD. Sermons in Connection with the Centenary of the London Missionary Society. By J. Guinness Rogers, B.A. London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street.

THE ten sermons contained in this volume appear most opportunely. Marked by all the robust energy which characterises their author, and based on a strong conviction that, in the awakening of the churches to a deeper sense of their responsibility for the conversion of the world, is the best hope for the revival of their own spiritual power at home, the sermons have a distinct message to our ministry and congregations. First in order comes the admirable deliverance on "Missionary Enthusiasm," preached before this Society at its last anniversary. The other sermons are on "The Cross and the Crown," "The First Missionary Society," "The Church and the World" (two in number), "The Sanctified Use of Money," "Christian Thoroughness," "The Modern Sadducee," "The Value of Prayer," "Christ the King."

A BROKEN JOURNEY. Memoir of Mrs. Beatty, wife of Rev. William Beatty, Indian Missionary, lost in the s.s. *Roumania*, October, 1892. By Mrs. George T. Rea. London: James Nisbet & Co., 21, Berners Street. 1894. Price 3s.

THE wreck of the *Roumania*, of the Anchor Line, on her outward voyage two years ago, when all on board but two perished, is still remembered by many. Irish Presbyterians especially will not soon forget the appalling catastrophe, for among those who then found a watery grave was this lady, the wife of their senior missionary in India, and Dr. Mary McGeorge, the first fully-qualified medical lady their Church had despatched to the mission-field. In these brief memorials we have a simple story of Christian fidelity and quiet usefulness, ending tragically and mournfully. As daughter, wife, mother, friend, and Christian worker, and as a true helpmeet of her missionary husband, Mrs. Beatty is here seen adorned with womanly grace and exerting subtle power.

MISSIONARY VETERANS IN SOUTH AFRICA. Biographical Sketches of Revs. B. Shaw, T. L. Hodgson, and J. Edwards. By the Rev. Jabez Marrat. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 1s. 6d.

BRIEF sketches of the career of three Wesleyan Methodist missionaries of the past generation, who, entering the field when it was as yet untilled were spared to see a ripe harvest before they were summoned to their rest above.

"**ISRAEL MY GLORY;**" or, Israel's Mission and Missions to Israel. By John Wilkinson, the Founder and Director of the Mildmay Mission to Jews. Special Edition. London: 79, Mildmay Road, London, N.

ISRAEL'S place in the Divine economy is here discussed in all its aspects from the Christian standpoint. The last chapter but one gives interesting details of mission work among the Jews.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

INDIA.

IN the recent Bengali Christian Conference-Scripture Examination, open to all mission schools for both boys and girls in Calcutta and the neighbourhood, the girls under the care of Miss Maclean were very successful. In the first grade, which is open to theological students and others, three of her girls have been placed in the first division, while one of the three obtained the highest number of marks for Scripture among all the candidates. The name of this successful pupil is Uttom Mondol, who is a most diligent, painstaking girl. In the "Evidences," also, she stands third. In the second grade, eleven out of twelve candidates from Miss Maclean's school passed, the general list being headed by two of her girls, while ten were placed in the first division. The girl who has taken the first prize is also entitled to a medal.

THE annual distribution of prizes took place at the Ramsay College, on October 10th. The Lieut.-Governor of the N.W. Provinces and Oudh (Hon. Sir Charles H. T. Crosthwaite, K.C.S.I.) presided, and spoke very encouragingly and kindly both of the work of the missionaries and of the school as a memorial of the late Sir Henry Ramsay. In subsequently opening the new Government High School, which has been started by Government in response to a desire on the part of a section of the community for non-religious education, Sir Charles exhorted the supporters of the new scheme never to forget the debt of gratitude which they owed to the missionaries and the Ramsay College, but for which they would now have had neither the ability nor the desire for establishing such a school. He further reminded them that through the training received at the Ramsay College they now held their well-paid positions under Government, and they must not forget old obligations. They had been willing enough, he said, to take the advantages offered them by the missionaries in days when Government was not in a position to supply the same benefits, and their sudden desire for non-sectarian education had come very tardily. He (Sir Charles) regarded

the new school as the offspring of the Ramsay College, and the Government would never forget the debt of gratitude due to that institution, and would always continue to encourage and aid it.

ABOUT three years ago, among the most regular attenders at the women's evangelistic meetings, held on Sundays in the Choolai Girls' School, I noticed one rather elderly woman. She was seldom absent, and, when present, listened to what was being said with such an eager interest that attracted the notice of friends who occasionally were present at the meetings, and I was often asked who she was, and the remark made: "How earnestly she listens!" This was Ilandammal. By and by she asked one of the Bible-women to teach her to read, as she would like to read the Bible herself. She was taught to read, and, when able to read a verse correctly, a Bible was given her to be her own. Her husband was a native doctor, learned in all the Indian herbs and cures. He has a printing-press in his house, which he uses for printing his various treatises on diseases and their cures. From conversations held with Ilandammal, we found that the truth was having such an influence on her that she had quite given up idol-worship, and was daily praying to the Saviour. Often in the meetings she would speak to the other women on the folly of idol-worship, and I have heard that in her home she often spoke to the others about Jesus. I asked her if she was willing to obey Christ's command to be baptized in His name, and thus publicly confess her faith in Him. She said Yes, she was willing, but she must first get her husband's permission; if he gave it, she would be baptized. The husband would not give it, however, and she had to remain unbaptized. A nephew came over from Burma in a very precarious state of health. She read the Bible to him and prayed for him, and sent for me to come and tell him about Jesus. Ilandammal showed her affection in various ways, which, though simple, were very touching. One day, in the meeting, I observed that I was very hot, and the next Sunday I found a fan lying for me on the table. On asking about it—for it looked rather an original one—I found it was one of her own manufacture. She had busied herself in the week in making it, and now had brought it for me on the Sunday. Sometimes she got a present of English vegetables sent her from Bangalore, and I must share them, so she would bring them to me herself. I knew the feeling which prompted her, and I fully appreciated it. A few Sundays ago she attended the meeting as usual, but, feeling ill, lay down on a bench. She was helped home, but gradually became worse. She told those around her that she was a Christian, and the Bible-woman who daily visited her said that, shortly before she died, she joined her hands together and said: "Lord Jesus, I am a sinner, but Thou art my Saviour; forgive me, and take me to Thyself." When I visited her, she told me her

only hope was in Christ, and now she has gone to be with Him who has said: "Whosoever cometh unto Me, I will in no wise cast out." In one of my former papers I gave the history of a Brahmin widow, whom we have reason to believe was brought to Christ also at those Sunday meetings, and who died unbaptized. There are many such. How fallacious it is to judge of the fruits of mission work by baptisms. Who can measure the Spirit's working?

CHRISTINA BROWN.

THE Rev. W. Cutting, of Benares, has A GENEROUS INDIAN COOLIE. sent the following deeply interesting account of a poor coolie's generous Christian giving:—"Here is a splendid instance of what Christianity can do for an Indian coolie. The man emigrated to America after he had become a Christian through reading some portion of the Scriptures. Years afterwards he returned to India, having saved 350 rupees. Hearing of the proposed opening of a bookshop in Benares for the sale of religious literature, the poor converted coolie offered the whole of his savings to help to establish this good work. The offer was not accepted because of the man's poor circumstances and failing health. Shortly after this the man sickened and died, but before he died he made a will, giving 100 rupees of what he had left to this work of establishing a sale-room for Christian literature. In the month of October this very desirable work was begun, and now in the sacred city of the Hindus there is a bookshop open daily for the sale of Bibles, &c. Would that many of our brethren in England might learn a lesson from this Indian coolie."

MADAGASCAR.

MRS. SHARMAN sends an account of a CLASS FOR POLICEMEN AND SOLDIERS. class taken by her husband (the Rev. J. Sharman, B.A., B.D.) every Thursday morning from 8 to 9.30 for policemen and soldiers, a set of men hitherto very difficult to reach. "One Sunday morning, last April, he was invited to preach at the Palace Church. A large number of soldiers were present, and to these Mr. Sharman specially addressed a few words during his sermon. At the close of the service he had a most interesting little conversation with Her Majesty the Queen and the Prime Minister. He told them of our interest in Christian work amongst the police when still in England, and how many English policemen in Sheffield (my husband's mother is hon. secretary for the Christian Police Association, Sheffield) were praying for the 'police' of Madagascar. Mr. Sharman suggested that a class once a week for soldiers and policemen would be a great blessing if properly conducted. The Queen seemed very interested and pleased to listen. I think we all love Ranavalomanjaka III., and believe her to be an earnest Christian woman. Having in a way relieved his mind of a subject which had concerned us for some time, Mr. Sharman

left the matter, praying that God would add His blessing and work in His own way. Some little time after this, we were surprised one day to receive a visit from the deacon of the Palace Church. The Queen herself had sent him to make all inquiries respecting the C.P.A. (Christian Police Association) in England, its mode of working, &c., &c., and to say that she had thought over Mr. Sharman's words, and she would like a Malagasy C.P.A. You may, perhaps, imagine our delight and gratitude to God. A few days afterwards, we received a very kind letter from the Prime Minister, saying how pleased the Queen would be for a class to be held once a week at the Palace Church for soldiers and police, and also saying that the Queen's chaplains and the deacon should come and talk over with Mr. Sharman the best means of conducting it, and asking for his personal interest and support. How wonderfully God works! On June 7th, our first meeting was held, when about two hundred men were present. I wish some of our dear home friends could have paid a visit to that meeting; it would certainly have cheered their hearts. The men were very attentive indeed. Each week there are from two hundred to two hundred and fifty men present, and we have a fresh set each week for six weeks, so you will thus see there is the grand opportunity of speaking to and helping from twelve hundred to fifteen hundred men. Two hundred have already joined the Union for Daily Bible Reading. The work is a most responsible one—we feel it such. Will you please remember earnestly in prayer the Malagasy C.P.A.? I ought to say that the majority of the men are soldiers; at present we have comparatively few police."

AFRICA.

CHIEF KHAMA and some other members HELP FOR THE PHALAPYE MISSION. of his tribe have made a handsome present of forty oxen, which is expected to realise some £352, to the Phalapye Mission, to aid in building the new mission-house there. The kindness and generosity of the good chief has been further demonstrated in the construction of a first-class road from the mission church to the stadt, and a dry-stone fence round the church itself. The work was performed in one week by two of Khama's regiments, under the Rev. W. C. Willoughby's direction. It has already become the favourite walk or ride for Europeans.

WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during December:—

- December 3rd.—Rev. E. P. Rice, B.A., Chik Ballapur.
- " 10th.—Dr. J. C. Thomson, Hong Kong.
- " 17th.—Rev. E. Lloyd, Kanye.
- " 24th.—Rev. W. E. Cousins, Madagascar.
- " 31st.—Rev. R. Dawson, B.A., London City Mission.



PERSONAL NOTES.

CHINA.—On the last Saturday evening in August, with a scorching hot wind blowing, a fire started in the lower city of Chung King, and burned to within an alarmingly short distance of both the Friends' mission-houses and our own property. It is calculated that more than 2,000 houses were burnt. "Truly it was a terrible night," writes Dr. Davenport. "We were outside the city, across the big river, and could see the glare, and knew it was spreading towards our premises, but could not get over till next morning. However, the Lord raised up help. Dr. McCartney, of the American Episcopal Mission, was at our compound all night, and a number of our things were moved to their Mission. The whole city was astir and moving everything to places of safety. They say the wind changed both as it approached the Friends' compound and our own. We cannot but feel that 'the hand of the Lord was with us for good.' Only one of our members was burnt out. I was down early next morning, and we praised God in our short services for His wonderful deliverance. No harm has come to our premises."

INDIA.—Mr. Mahendro Nath Dutt (the eldest son of the native pastor at Benares, Rev. K. N. Dutt), and at present Mathematical Professor in the Government College there, has just received the degree of Master of Arts from the Chicago University. Mr. Dutt teaches the senior class in the Mission Sunday-school, and takes a deep and practical interest in the Mission work, especially as it affects young men. He graduated in the Calcutta University, and was a student of the L.M.S. College at Benares.

MADAGASCAR.—Mrs. Sharman, who contributes to another page of the CHRONICLE an interesting account of work amongst policemen and soldiers at Antananarivo, also describes steps taken by Mr. Sharman to develop in the college students (most of whom are training for evangelists) in a practical manner their power to preach the Gospel with success and to reach the masses. To this end Mr. Sharman and a group of volunteer students once a week visit a great market. It is highly gratifying, Mrs. Sharman says, to see the genuine earnestness and ability which many of the young men show. Three or four little services are held in different quarters of the market, and, though the surroundings are often very unsavoury, the people gather round the earnest groups and listen with apparent eagerness and reverence.

SOUTH SEAS.—Mrs. Hutchin arrived safely at Rarotonga on September 4th; and the Rev. F. E. and Mrs. Lawes reached their destination (Niue) ten days later. The latter tells us that the people were greatly disappointed that he had not come in the new steamer *John Williams*. "I wrote them," says Mr. Lawes, "to look out for the new ship at the end of August, and since that date they have not left home except in the most hurried way, lest the ship should come during their absence. Each village, too, was prepared to take a pig and some fowls as presents. I fear the ship's prospects for ham and chicken are not now as bright as they were."



THE eighth annual report of the Young Men's Missionary Band, which has just been issued, contains an encouraging account of its work during the past year, the services of its members having been in constant demand for addresses and lantern lectures.

In connection with the anniversary of the Baptist Missionary Society, in April, nineteen of our young men speakers took part in the Sunday-school services in the afternoon.

In consequence of his election to the chairmanship of the Board of Directors, Mr. A. J. Shephard has been reluctantly compelled to resign his position as president, which office is now filled by Arnold Pye-Smith, Esq., J.P.

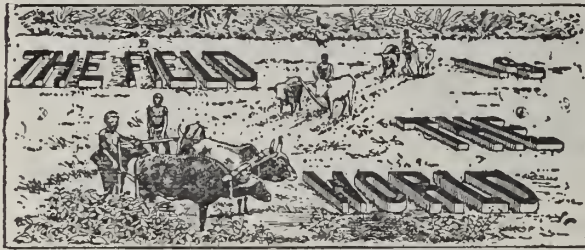
The members raised £66 18s. towards the cost of a life-boat and compasses for the new *John Williams* steamer.

The Band has now eight of its members in active service abroad, while nineteen are under training with a view to the same.

Ten addresses per week, on an average, are given by members in the various Sunday-schools, Bible-classes, &c., in London and suburbs.

The next meeting of the Band will be held at the Mission House on Friday evening, December 14th, at 7 p.m., when the Rev. E. P. Rioe, B.A., of Chik Ballapur, will be the speaker.

OPIMUM IN CHINA.—In an interesting account of her recent journey to the mountains with M. L. Cumber, Margaret Southall writes:—"We seem to see and hear a great deal of opium-smoking here; nearly every landlord at whose inn we stay is an opium smoker; nearly every woman we have talked to tells of some trouble of her own, which is due to it. In many places in the inns and houses we see bunches of poppies hung up to dry, so that they may use the seeds for next year. Our present landlady has just been talking about her husband; he spends 200 cash a day (about 7d.) on opium, is very lazy, and has lost all conscience; he certainly looks like a miserable slave to the drug. The foreman of our chair-men and one of the Yamen runners came in to reading one Sunday; the latter was able to read his verse in turn; the former looked interested when Lao Chang (our cook) preached; he has such a bright face, but, alas! like all the other chair-men, is an opium smoker. The landlord and his little girl came later to see us. He is a very rich man, with a fine house not far from the inn; his father was a magistrate, but as he smokes opium a great deal, he will probably not have a long life; he looks quite emaciated, though only thirty years of age. One day we met over two hundred men carrying loads of opium, suspended in two baskets from a piece of bamboo, on their shoulders. They say it comes from Yun-nan, and the duty charged is very heavy, being over Tls. 7 a load."—*Our Missions* (Friends' Foreign Mission Association.)



BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS FOR THE YEAR 1893.—Canon Scott Robertson's twenty-third annual summary shows that for the financial year 1893, the sum voluntarily contributed in the British Isles for the support of Foreign Mission Work was less than it had been in any of the five years immediately preceding. The channels of contributions chosen by the supporters of Foreign Missions in 1893 were as follows:—

Church of England Societies	£518,663
Joint Societies of Churchmen and Nonconformists	211,510
Nonconformist Societies in England and Wales ...	345,918
Scotch and Irish Presbyterian Societies.....	203,999
Societies of the Roman Catholic Church	8,167

Total for 1893..... £1,288,257

This total is exclusive of income from investments, or from abroad, and of balances in hand at the beginning of the year.

The Receipts of Nonconformist Societies in England and Wales for 1893 are thus analysed:—

	From abroad.	From invest- ments.	British contribu- tions.
London Missionary Society	£31,402	£3,636	£110,643
Wesleyan Missionary Society (in addition to £5,970 expended on Missions in Ireland).....	168,018	6,334	102,856
Baptist Missionary Society	13,417	3,243	59,417
Presbyterian Church of England Foreign Missions	11	808	15,321
"Friends" Foreign Mission Association	—	668	13,298
Wesleyan Ladies' Auxiliary for Female Education (exclusive of a grant of £125)	—	175	10,448
United Methodist Free Churches Foreign Missions	11,689	—	6,800
Welsh Calvinistic Methodists Foreign Missionary Society (exclusive of £144 granted by British and Foreign Bible Society).....	554	2,263	5,813
Methodist New Connexion Foreign Missions (in addition to £961 expended in Ireland).....	454	70	3,711
Primitive Methodist African Mission	—	—	2,900
" " Colonial Missions, about	—	—	1,500
English Presbyterian Women's Missionary Association	—	40	3,817
Evangelical Continental Society.....	—	21	1,453
Colonial Missionary Society	—	83	1,241
"Friends" Mission in Syria and Palestine, about	—	—	1,700
Estimated value of unreported contributions and of needlework, &c., sent to Mission Stations	—	—	5,000

Total British contributions through Nonconformist Societies in England and Wales for 1893..... £345,918

THE Basle Mission in the Malabar country is rejoicing in a

great accession of converts during the past year. "None of our Malabar stations have been left unblessed this year; all could give thanks for some harvest, greater or lesser; altogether no less than 346 heathen have been baptized." A small hospital has just been opened at Kodakal, about twenty-seven miles south of Calicut, on the railway to Madras. More than 500 heathen have been baptized at this station in the last four years, and the congregation now numbers more than 1,000 souls. The money for the hospital was raised among the resident English and natives, the church members of Kodakal contributing according to their ability. Those who were too poor to give anything worked for one or two days gratis at the building.—*Evangelisches Missions-Magazin*.

At the opening of this hospital, Dr. Liebendörfer, the medical missionary from Calicut, in order to stimulate the generosity of the converts, spoke of the sacrifices which the heathen will make for their idols, and related what he had seen on a recent visit to Madura. "I visited the famous temple of Minachee, where all day long pilgrims and visitors from all parts of India lie before the shrine of the idol praying and making offerings. But the constant beating of drums, screaming of parrots (which are hanging in the temple in numbers of cages), trumpeting of elephants, and cries from the neighbouring bazaar, so deafened me that I was glad to get out again into the open air. I was shown the carefully guarded treasury of the temple, where there is, amongst other things, a jewel for which the Prince of Wales offered 40,000 rupees, and a table-cloth embroidered with real pearls, worth 20,000 rupees. There are also idols, elephants, cows, and so forth, the size of life, of pure silver; there are golden palanquins, and precious stones of every sort and size, worth many millions. When I asked how these treasures came there, the curator answered that they were partly the gifts of princes, and partly those of pilgrims, who came here to win forgiveness for their sins."—*Letter in "Allgemeines Missions-Zeitschrift."*

It is humiliating to read in the same letter that this medical missionary witnessed the horrible hook-swinging festival, formerly forbidden by the English Government, but which was revived last year for the first time, without any decisive action being taken by the authorities. A man, who voluntarily sacrifices himself in order to attain a higher degree of holiness, is hung, in a half-drunken condition, on a beam eighty feet above the idol's ear, by means of two iron hooks inserted under his shoulder-blades. For two hours he was carried round the village and the temple in the midst of terrific shouts from the thousands of spectators.

HERR NILSSEN-LUND, a Norwegian missionary on the western side of Madagascar, has recently had an adventurous journey among the wildest people of the Sakalava region. At one moment he was in great danger of his life. He was surrounded by savages, furious because he had hindered them from plundering and killing his native followers. "Both they and we were gathered round a large fallen tree-trunk near the village; they shook their heads, gnashed their teeth, lifted their spears, and drove them against the tree-trunk time after time, crying: "So will we slay them! Yes, we will destroy them

utterly, we will sweep them away!" They went on with their raging till it grew dark. Some of them then went away; the rest remained, apparently to carry out their intention. But just as they had turned to me and were assuring me that they would kill me, a shooting star, the largest I have ever seen, flashed over our heads, and left a trail of light behind it which lasted some seconds. As the meteor fell, I involuntarily pointed to it and said: "See, see! it is the living God who sends this light through the air. He sees us and knows all our doings. It is to Him we must pray!" Some of them held their hands before their mouths in sign of astonishment; others cried: "Think! he points at God!" These people believe that God is in shooting-stars, and that whoever dares to point at one of them defies God, and must die immediately. And they were astonished to see that death did not strike me. Their fury seemed to pass away, and they became peaceful. I began a long talk to them, in which I told them that they were on the wrong way, and that God was calling them that He might make them His children. While we talked, one of them took the sugar-cane he was eating, and divided it with me and my followers in sign of friendship. We went to rest in the hope that the Lord who had helped us through that day would help us through the next also.—*Norsk Missionstidende*.

THE *Evangelisches Missions-Magazin* has a picture of Fort Christiansborg, on the Gold Coast, now the residence of the English Governor of the Colony, but which formerly was one of the many strongholds built by various European nations on that unhappy coast for carrying on the slave-trade. Christiansborg was built by the Danes, and its history is strangely connected with the first missionary attempts of both the Moravians and the Basle Mission. Under the castle the large dark vaults still exist where the human merchandise used to be stored until it could be shipped over sea. The wretches who carried on this inhuman trade, without ever a sign of pity or remorse, had their chapel inside the castle walls, where the rites of the Lutheran Church were duly performed by a chaplain. When the Union Jack took the place of the Danish flag in 1850, the church furniture and an old organ were handed over to the Basle Mission, which had already begun its work on the Gold Coast, one of its first missionaries having actually been chaplain in that very fort. Now, under the English flag, the work of the Mission has been developing peacefully and successfully for many decades, so that to-day we can speak of the native Christian population of the Gold Coast.

THE year 1893 was specially fruitful in the Gold Coast Mission; 999 heathen were baptized. That the census only shows an increase of 813 souls, points to the painful fact that it has been necessary to expel many. Even the Christian king of Krobo had to be excommunicated; the hopes that we were disposed to form at his accession have not yet been fulfilled. But it is a matter of rejoicing that the church was not afraid to exercise discipline, even in the case of the king. The change which has been wrought in the circumstances and ideas of the people, in spite of all the heathenism which still exists, was shown by the terror expressed by the boys in our Institution at Akropong when they were shown the picture of a blood-thirsty Dahomese Amazon, and their astonishment when they were told that the

land of these Amazons was not far from their own home.—*Evangelisches Missions-Magazin*.

THE Mission of the Basle Society in Malabar has interesting relations with members of the ancient Syrian Church, which professes to trace its origin to the preaching of St. Thomas in India. The Syrians, or Nazarenes as they are called to-day, have the Bible in ancient Syriac, but as none of them understand it, their Church is for the most part sunk in superstition and formalism. At present, however, and largely under the influence of the Basle Mission, a Reform party is forming itself, which is eagerly seeking for evangelical teaching. In the sixteenth century, the Portuguese established the Inquisition in Goa, and attempted to annex the Syrian Church by force. But the subjugation of the ancient Church was never completed, and, in 1653, the Syrians shook themselves partly free from the Roman yoke. There are now scattered over Travancore and Cochin numerous churches of the ancient Syrian faith, counting about 300,000 souls. Five years ago, a wealthy Syrian Catholic named Lonappen was awakened through reading the Bible; he bought 200 New Testaments, distributed them in his village, and ceased going to mass. Now fifty people meet regularly in Lonappen's house to study the Bible and discuss what they have read. The village has recently been visited by a Basle missionary, and earnest requests were made for a permanent teacher; the people were willing to take the expense of a building upon themselves.—*Evangelische Heidenbote*.

EVERY year the weary workers of South India seek refreshment among the Blue Mountains, whose fresh mountain air somewhat resembles their European home. The brethren of the Basle Mission often visit these heights, and the Mission has provided them with two sanatoriums. It has long been thought desirable that these holidays should become seasons of spiritual as well as bodily refreshment. Such seasons have been found most fruitful in European lands, and are they not doubly needful to Christians in heathen countries? Last May, therefore, Christian meetings were held for four days in Uty, among the Blue Mountains, where Christians of all races and churches came together for prayer and Bible reading, and to discuss the cause of missions, so dear to all. Amongst those who were present were the venerable Bishop of Madras; a London missionary named Ward, who during long years of ministry at home had won many young recruits for the mission-field, but who, not content with that, at last gave himself to the service of missions; the leading lawyer of Uty; and a physician, Dr. Soltau, who had given up a very profitable practice in London for the sake of the Lord and His work.—*Heidenbote*.

LAST year, in several places in Bohemia and Moravia, the 300th anniversary was celebrated of the completion of the Kralic Bible, a translation from the Hebrew and Greek, with a commentary, in six large volumes, which is a remarkable monument of the scholarship and piety of the sixteenth century. Six hundred Protestants and a number of Catholics met together to celebrate this festival in the ancient market-place of Kralic, in Moravia. But what is most noteworthy is that a Catholic bookseller in the neighbourhood of Prague began last year to publish a new edition in numbers of this great work, in two

forms, one at so low a price as to be within reach of the poorest. We learn that the work is bought even by Catholics, on account of its national importance. Both the editions together have already found 3,000 subscribers.—*Der Missions-und Heidenbote.*

THE Barotsi of the Zambesi are marvellously skilful with their fingers, and have considerable artistic gifts; they are masters in osier-work, and work very cleverly in wood and iron. For this reason the French missionaries ardently desire to establish an industrial school amongst them. The great trouble of the missionaries is the absolute absence of any notion of morality on all matters concerning the relations of the sexes. The king himself said with some feeling of shame: "We were born and bred in the mire; how shall we save our children from it?" But the missionaries work on in the faith that the grace of God can work as great miracles among the Barotsi as among the Corinthians. The great hope of the Mission is in its schools. Fourteen young people in the school at Kazungala have solemnly declared their desire to give themselves to God; and the change in their conduct bears witness to their sincerity.—*Journal des Missions Evangéliques.*

M. COLLARD, the veteran missionary of the Paris Society on the Zambesi, refuses to take the furlough which has been earnestly pressed upon him by the Directors. "Your invitation," he writes, "did not cause me a moment's hesitation, so clearly did I see the path of duty. Thanks to God, I have enjoyed excellent health since my last illness. In a few days I shall complete my sixtieth year. To return to Europe would be to close my career finally, and it is natural that I should feel the need of avoiding this contingency. And then let me tell you that when I look on our small band and the needs of our work; when I think of all our losses and all our rebuffs, of the little we have done, and of all there is yet to do; of the immensity of our field of work, which we ourselves scarcely know as yet, I feel that to leave would have been a desertion, and I would willingly have answered the Committee in the words of the hero of Uganda: 'You call me back to Europe! Send us first ten workers, and then I will come to help you to find ten others.'"—*Journal des Missions Evangéliques.*

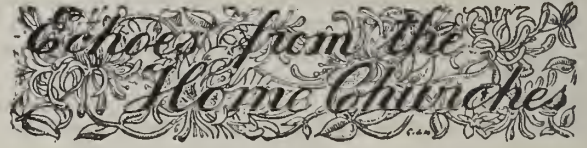
THE Société des Missions Evangéliques is making splendid efforts to clear away a deficit of 84,000 francs which it is suffering from this year. One of its missionaries writes from Africa on this subject: "I trust that all these efforts will bear much fruit. Our Society needs new strength. Some people have an impression that it is undertaking a task which is out of proportion to the numerical and spiritual strength of French Protestantism; but it is better to go forward than to languish. And note this: it is not the churches which are pushing the Missionary Society, it is the Society which is dragging the churches. It is the opposite of what logically ought to happen. But in this world, things often run contrary to logic and theory. The part of the Missionary Society is all the finer; it is, in certain respects, the salt of the churches of France. It is well that the churches have as their sentinel, on the outposts, an essentially religious work, whose end is to advance the Kingdom of God. This fact may result in incalculable good to Europe."—*Journal des Missions Evangéliques.*

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It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.O.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.O.

Telegraphic Address—MISSIONARY, LONDON.



THE Rev. T. W. Pinn, M.A., of Stockport Congregational Church, sends the following account of a juvenile bazaar and sale of work recently held in his Sunday-school:—"The bazaar had its origin with two or three young girls, who wished to raise something for the Society, and conceived the idea of saving their weekly pennies to buy material, and meeting occasionally to work it up, thinking that they might by and by have a sale of the things they had made in a room in one of their houses, and dispose of them to their friends. But the idea grew. They took their Sunday-school teachers into their confidence, and secured the help of other scholars, intending now to hold the sale in a classroom. When it became known that they were working, they obtained the sympathy of the adult members of the congregation, who sent contributions of various kinds. Ultimately the quantity of goods became so great that the large school-room had to be used for the sale, which was held on October 13th. Alderman William Lees, J.P., the superintendent of the school, presided, and Mrs. Lees opened the sale. Early in the evening almost all the goods were disposed of, and a sum of over £18 was netted for the Society. The young people thoroughly enjoyed the working for the sale and the sale itself, and their sympathies with missionary work have been deepened, while, as it was one day put to me, the church has discovered a new source of wealth in the work of the young people."

ANNOUNCEMENTS.

DEPARTURES.

THE REV. G. M. BULLOCK and MRS. BULLOCK, returning to ALMORA, and MISS MARRIS, returning to BENARES, North India, embarked at Liverpool, for BOMBAY, per steamer *Nubia*, October 27th.

THE REV. W. OWEN and MRS. OWEN, proceeding to CHUNG KING on their return to China; and REV. A. E. CLAXTON, appointed to CHUNG KING, with MRS. CLAXTON and child, embarked for SHANGHAI; MISS MILLER, and MRS. FAHMY and three children, returning to AMOY; MISS E. E. G. SADLER, appointed to AMOY; REV. H. J. STEVENS and REV. W. J. MORRIS, appointed to CANTON; and MISS E. STEWART, appointed to HONO KONO, China, embarked for HONO KONO, per steamer *Glenshel*, October 30th.

MRS. WATSON, returning to MADRAS, South India, embarked at Liverpool, per steamer *Clan Macgregor*, November 17th.

BIRTH.

ALLARDYCE.—September 16th, at Peking, North China, the wife of the Rev. J. M. Allardyce, M.A., of a daughter.

GOLDEN WEDDING.

PRATT-BICKNELL.—October 1st, 1844, at Sapapalli, Savali, Samoa, Rev. George Pratt, of Matautu, Samoa, to Elizabeth, daughter of George Bicknell, Tahiti, and great-niece of Rev. James Bicknell, one of the early missionaries to Tahiti.

THE wife of one of our South Sea missionaries would like to meet with a young lady (about twenty-five or thirty years of age) to assist her in her work, especially in the care of her children. For particulars as to terms, &c., we would refer applicants to Mrs. Simmons, Pondbay House, Ore Lane, Hastings.

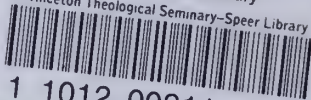
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